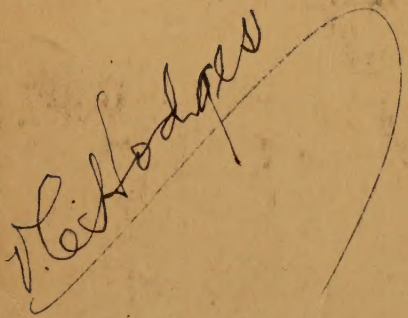
THE NEW TESTAMENT

An American Translation

GOODSPEED



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THE NEW TESTAMENT

An American Translation

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THE NEW TESTAMENT

An American Translation

By

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PREFACE

The New Testament was written not in classical Greek, nor in the "biblical" Greek of the Greek version of the Old Testament, nor even in the literary Greek of its own day, but in the common language of everyday life. This fact has been fully established by the Greek papyrus discoveries and the grammatical researches of the last twenty-five years. It follows that the most appropriate English form for the New Testament is the simple, straightforward English of every-day expression.

The invitation of the University Press to provide such a translation was accepted by the present translator in the hope that it might result in a version with something of the ease, boldness, and unpretending vigor which mark the original Greek. The writers of the New Testament had for the most part little use for literary art. The principal figure among them, the apostle Paul, said this in so many words. They put their message in the simplest and most direct terms they could command, so that it spoke directly to the common life of their day. The great passages in the New Testament owe their greatness more to the trenchant vigor of their thought, or the moral sublimity of their ideas, than to the graces of rhetoric.

The translation of such a book demands first, the understanding of what the several writers meant to say, and second, the casting of their thought in the simplest and clearest of present-day English. It is the meaning, not the dress, of the New Testament that is of principal importance. For many of us the familiar expressions of the Authorized Version are richly freighted with memories and associations. But few indeed sit down and read the New Testament in that version continuously and understandingly, a book at a time, as it was written to be read. The antique diction, the mechanical method of translation, and the disturbing verse division retard and discourage the reader. The aim of

the present translation has been to present the meaning of the different books as faithfully as possible, without bias or prejudice, in English of the same kind as the Greek of the original, so that they may be continuously and understandingly read. There is no book in the New Testament that cannot easily be read at a sitting. For American readers, especially, who have had to depend so long upon versions made in Great Britain, there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.

The progress of recent years in the study of the text, grammar, lexicography, and interpretation of the New Testament, together with the discoveries of Greek papyri made chiefly since 1897, offers a wealth of material to the translator. The grammatical works of Blass, Burton, Moulton, and Robertson, and the new lexicons of Preuschen (1910), Zorell (1911), Ebeling (1913), Souter (1916), and Abbott-Smith (1922), with the lexical studies of Moulton and Milligan (1914—) greatly facilitate the work of the interpreter.

I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its great superiority to the late and faulty Greek texts from which the early English translations from Tyndale to the Authorized Version were made. In a few instances, I have accepted the emendations suggested by Dr. Hort himself in his *Notes on Select Readings*. Under the influence of more recent investigations, I have departed from Westcott and Hort in John 19:29; Acts 19:28, 34; James 1:17; 3:6; and Revelation 13:1; and I have adopted the striking suggestion of Rendel Harris, that by an error of the eye the name of Enoch has dropped out of the text in I Peter 3:19. The passages marked by Westcott and Hort as interpolations have been omitted from this translation, as being no part of the original text.

The generous co-operation of the University Press has made it possible to print the translation as one would a modern book, with all those aids of quotation marks and paragraphing which make an open and inviting page, and so facilitate reading, reference, and understanding. The trans-

lator has not interspersed the text with footnotes or captions of his own devising, preferring to leave it to make its own impression upon the reader. Nor has he prefaced the several books with historical introductions, which might aid in their understanding. For such aids, he would refer to his *Story of the New Testament*, which the studious reader may find a helpful companion to the present translation.

It has been truly said that any translation of a masterpiece must be a failure, but if this translation can in any measure bring home the great, living messages of the New Testament a little more widely and forcibly to the life of our time, the translator will be well content.

Edgar J. Goodspeed

The University of Chicago
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THE GOSPEL ACCORDING TO MATTHEW

1 The ancestry of Jesus Christ, who was descended from
David, who was descended from Abraham.
2 Abraham was the father of Isaac, and Isaac of Jacob, and
3 Jacob of Judah and his brothers, and Judah of Perez and
Zerah, whose mother was Tamar. And Perez was the father
4 of Hezron, and Hezron of Aram, and Aram of Aminadab, and
5 Aminadab of Nahshon, and Nahshon of Salmon, and Salmon
of Boaz, whose mother was Rahab. And Boaz was the father
of Obed, whose mother was Ruth. And Obed was the father
6 of Jesse, and Jesse of King David.
David was the father of Solomon, whose mother was
7 Uriah's wife. And Solomon was the father of Rehoboam,
8 and Rehoboam of Abijah, and Abijah of Asa, and Asa of
Jehoshaphat, and Jehoshaphat of Joram, and Joram of
9 Uzziah, and Uzziah of Jotham, and Jotham of Ahaz, and
10 Ahaz of Hezekiah, and Hezekiah of Manasseh, and Manasseh
11 of Amon, and Amon of Josiah, and Josiah of Jeconiah and
his brothers, at the period of the Babylonian Exile.
12 After the Babylonian Exile, Jeconiah had a son named
13 Shealtiel, and Shealtiel was the father of Zerubbabel, and
Zerubbabel of Abiud, and Abiud of Eliakim, and Eliakim of
14 Azor, and Azor of Zadok, and Zadok of Achim, and Achim of
15 Eliud, and Eliud of Eleazar, and Eleazar of Matthan, and
16 Matthan of Jacob, and Jacob of Joseph, the husband of Mary,
who was the mother of Jesus called Christ.
17 So the whole number of generations from Abraham to
David is fourteen, and from David to the Babylonian Exile,
fourteen, and from the Babylonian Exile to the Christ,
fourteen.

18 Now these were the circumstances of the birth of Jesus
Christ. Mary, his mother, was engaged to Joseph, but

before they were married it was found that she was about to become a mother through the influence of the holy Spirit.
But her husband, Joseph, was an upright man and did not wish 19
to disgrace her, and he decided to break off the engagement privately. But while he was thinking of doing this, an angel 20
of the Lord appeared to him in a dream, and said,

"Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through the influence of the holy Spirit that she is to become a mother. She will have a 21
son, and you are to name him Jesus, for it is he who is to save his people from their sins."

All this happened in fulfilment of what the Lord said 22
through the prophet,

"The maiden will be pregnant and will have a son, 23
And they will name him Immanuel"

—a word which means "God with us." So when Joseph 24
awoke from his sleep, he did as the angel of the Lord had directed him, and took his wife to his home. But he did not
live with her as a husband until she had had a son, and he 25
named the child Jesus.

Now after the birth of Jesus at Bethlehem in Judea, in the 2
days of King Herod, astrologers from the east arrived at Jerusalem, and asked, 2

"Where is the newly born king of the Jews? For we have seen his star rise and we have come to do homage to him."

When King Herod heard of this, he was troubled, and all 3
Jerusalem with him. So he called together all the high 4
priests and scribes of the people and asked them where the Christ was to be born. They said, 5

"At Bethlehem in Judea, for this is what the prophet wrote:

"'And you, Bethlehem in Judah's land, 6
You are by no means least important among the leading places of Judah,
For from you will come a leader
Who will be the shepherd of my people Israel.'"

Then Herod secretly sent for the astrologers, and found 7
out from them the exact time when the star appeared. And he sent them to Bethlehem, and said to them, 8

"Go and inquire particularly about the child, and when you have found him, bring me word, so that I may go and do homage to him too."

9 So they obeyed the king and went, and the star which they had seen rise led them on until it reached the place where
10 the child was, and stopped above it. When they saw the star,
11 they were very glad, and they went into the house and saw the child with his mother, Mary, and they threw themselves down and did homage to him. They opened their treasure boxes and presented the child with gifts of gold, frankincense,
12 and myrrh. Then, as they had been divinely warned in a dream not to go back to Herod, they returned to their own country by another way.

13 When they were gone, an angel of the Lord appeared to Joseph in a dream, and said,

"Wake up! Take the child and his mother and make your escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to make away with him."

14 Then he awoke and took the child and his mother by
15 night and took refuge in Egypt, to fulfil what the Lord said by the prophet, "I called my son from Egypt."

16 Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had
17 learned from the astrologers by his inquiries. Then the saying was fulfilled which was uttered by the prophet Jeremiah,

18 "A cry was heard in Ramah!
Weeping and great lamenting!
Rachel weeping for her children,
And inconsolable because they were gone."

19 But when Herod died, an angel of the Lord appeared in
20 a dream to Joseph in Egypt and said,

"Wake up! Take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."

21 Then he awoke, and took the child and his mother and
22 went to the land of Israel. But hearing that Archelaus was reigning over Judea in the place of his father, Herod, he

was afraid to return there; and being warned in a dream, he took refuge in the region of Galilee, and he went and settled 23
in a town called Nazareth, in fulfilment of the saying of the prophets,

"He shall be called a Nazarene."

3.

In those days John the Baptist appeared, and preached 3
in the desert of Judea.

"Repent!" he said, "for the Kingdom of Heaven is 2
coming!"

It was he who was spoken of by the prophet Isaiah, when 3
he said,

"Hark! Someone is shouting in the desert,
'Get the Lord's way ready!
Make his paths straight!'"

John wore clothing made of hair cloth, and he had a leather 4
belt around his waist, and he lived on dried locusts and wild honey. Then Jerusalem and all Judea and the whole Jordan 5
valley went out to him, and they were baptized by him in the 6
Jordan River, in acknowledgment of their sins. But when 7
he saw many of the Pharisees and Sadducees coming for baptism, he said to them,

"You brood of snakes! Who warned you to escape from the wrath that is coming? Then produce fruit that will be 8
consistent with your professed repentance! Do not suppose 9
that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham right out of these stones! But the axe is already 10
lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire. I am baptizing you in water in token of your repentance, but 11
he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy Spirit and in fire. His winnowing fork is in his hand, and he 12
will clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

13 Then Jesus came from Galilee to the Jordan, to John, to
14 be baptized by him. But John dissuaded him, and said,
"I need to be baptized by you, and do you come to me?"
15 But Jesus answered,
"Let it be so this time, for it is right for us to do everything that God requires."
16 Then John consented. And when Jesus was baptized, he went right up out of the water, and the heavens opened, and he saw the Spirit of God come down like a dove and light
17 upon him, and a voice from heaven said,
"This is my Son, my Beloved! This is my Chosen."
4 Then Jesus was guided by the Spirit into the desert, to be
2 tempted by the devil. And he fasted forty days and nights,
3 and after it he was famished. And the tempter came up and said to him,
"If you are God's son, tell these stones to turn into
4 bread!" But he answered,
"The Scripture says, 'Not on bread alone is man to live, but on every word that comes from the mouth of God!'"
5 Then the devil took him to the holy city, and made him
6 stand on the summit of the Temple, and said to him,
"If you are God's son, throw yourself down, for the Scripture says,
" 'He will give his angels orders about you,
And they will lift you up with their hands
So that you may never strike your foot against a stone!'"
7 Jesus said to him,
"The Scripture also says, 'You shall not try the Lord your God.'"
8 Again the devil took him to a very high mountain, and he showed him all the kingdoms of the world and their
9 splendor, and said to him,
"I will give all this to you, if you will fall on your knees and do homage to me."
10 Then Jesus said to him,
"Begone, Satan! For the Scripture says, 'You must do homage to the Lord your God, and worship him alone!'"
11 Then the devil left him, and angels came and waited on him.

But when Jesus heard that John had been arrested, he 12
retreated to Galilee. And he left Nazareth and went and 13
settled in Capernaum, by the sea, in the district of Zebulon
and Naphtali, in fulfilment of what was said by the prophet 14
Isaiah,

"Zebulon's land, and Naphtali's land, 15
Along the road to the sea, across the Jordan,
Galilee of the nations!
The people that were living in darkness 16
Have seen a great light,
And on those who were living in the land of the shadow
of death
A light has dawned!"

From that time Jesus began to preach and say, 17
"Repent! for the Kingdom of Heaven is coming!"

As he was walking by the Sea of Galilee, he saw two 18
brothers, Simon, who was afterward called Peter, and his
brother, Andrew, casting a net into the sea, for they were
fishermen. He said to them, 19
"Come and follow me, and I will make you fish for men!"

They immediately dropped their nets and went with 20
him. And he went on a little farther and saw two other 21
men who were brothers, James, the son of Zebedee, and his
brother, John, in the boat with Zebedee, their father, putting
their nets in order, and he called them. And they immedi- 22
ately left the boat and their father, and went with him.

Then he went all over Galilee, teaching in their synagogues 23
and proclaiming the good news of the kingdom, and curing
any disease or sickness among the people. Word went all 24
through Syria about him, and people brought to him all who
were suffering with any kind of disease, or who were in great
pain—demoniacs, epileptics, and paralytics—and he cured
them. Great crowds followed him about, from Galilee and 25
the Ten Towns and Jerusalem and Judea and from the other
side of the Jordan.

When he saw the crowds of people he went up on the 5
mountain. There he seated himself, and when his disciples
had come up to him, he opened his lips to teach them. And 2
he said,

3 "Blessed are those who feel their spiritual need, for the
Kingdom of Heaven belongs to them!
4 "Blessed are the mourners, for they will be consoled!
5 "Blessed are the humble-minded, for they will possess
the land!
6 "Blessed are those who are hungry and thirsty for upright-
ness, for they will be satisfied!
7 "Blessed are the merciful, for they will be shown mercy!
8 "Blessed are the pure in heart, for they will see God!
9 "Blessed are the peacemakers, for they will be called
God's sons!
10 "Blessed are those who have endured persecution for their
uprightness, for the Kingdom of Heaven belongs to them!
11 "Blessed are you when people abuse you, and persecute
you, and falsely say everything bad of you, on my account.
12 Be glad and exult over it, for you will be richly rewarded in
heaven, for that is the way they persecuted the prophets who
went before you!
13 "You are the salt of the earth! But if salt loses its
strength, how can it be made salt again? It is good for
14 nothing but to be thrown away and trodden underfoot. You
are the light of the world! A city that is built upon a hill
15 cannot be hidden. People do not light a lamp and put it
under a peck-measure; they put it on its stand and it gives
16 light to everyone in the house. Your light must burn in that
way among men so that they will see the good you do, and
praise your Father in heaven.
17 "Do not suppose that I have come to do away with the
Law or the Prophets. I have not come to do away with them
18 but to enforce them. For I tell you, as long as heaven and
earth endure, not one dotting of an *i* or crossing of a *t* will be
19 dropped from the Law until it is all observed. Anyone, there-
fore, who weakens one of the slightest of these commands, and
teaches others to do so, will be ranked lowest in the Kingdom
of Heaven; but anyone who observes them and teaches others
20 to do so will be ranked high in the Kingdom of Heaven. For
I tell you that unless your uprightness is far superior to that
of the scribes and Pharisees, you will never even enter the
Kingdom of Heaven!

"You have heard that the men of old were told 'You 21
shall not murder,' and 'Whoever murders will have to answer
to the court.' But I tell you that anyone who gets angry 22
with his brother will have to answer to the court, and any-
one who speaks contemptuously to his brother will have
to answer to the great council, and anyone who says to
his brother 'You cursed fool!' will have to answer for it in the
fiery pit! So when you are presenting your gift at the altar, 23
if you remember that your brother has any grievance
against you, leave your gift right there before the altar and 24
go and make up with your brother; then come back and
present your gift. Be quick and come to terms with your 25
opponent while you are on the way to court with him, or he
may hand you over to the judge, and the judge may hand you
over to the officer, and you will be thrown into prison. I tell 26
you, you will never get out again until you have paid the
last penny!

"You have heard that men were told 'You shall not com- 27
mit adultery.' But I tell you that anyone who looks at a 28
woman with desire has already committed adultery with her in
his heart. But if your right eye makes you fall, tear it out 29
and throw it away, for you might better lose one part of your
body than have it all thrown into the pit! If your right hand 30
makes you fall, cut it off and throw it away! For you might
better lose one part of your body than have it all go down
to the pit!

"They were told, 'Anyone who divorces his wife must 31
give her a certificate of divorce.' But I tell you that anyone 32
who divorces his wife on any ground, except unfaithfulness,
makes her commit adultery, and anyone who marries her
after she is divorced commits adultery.

"Again, you have heard that the men of old were told, 33
'You shall not swear falsely, but you must fulfil your oaths to
the Lord.' But I tell you not to swear at all, either by heaven, 34
for it is God's throne, or by the earth, for it is his footstool, 35
or by Jerusalem, for it is the city of the great king. You must 36
not swear by your own head, for you cannot make one single
hair white or black. But your way of speaking must be 'Yes' or 37
'No.' Anything that goes beyond that comes from the evil one.

38 "You have heard that they were told, 'An eye for an eye
39 and a tooth for a tooth.' But I tell you not to resist injury,
but if anyone strikes you on your right cheek, turn the
40 other to him too; and if anyone wants to sue you for your
41 shirt, let him have your coat too. And if anyone forces you to
42 go one mile, go two miles with him. If anyone begs from
you, give to him, and when anyone wants to borrow from
you, do not turn away.

43 "You have heard that they were told, 'You must love
44 your neighbor and hate your enemy.' But I tell you, love
45 your enemies and pray for your persecutors, so that you may
show yourselves true sons of your Father in heaven, for he
makes his sun rise on bad and good alike, and makes the rain
46 fall on the upright and the wrongdoers. For if you love only
those who love you, what reward can you expect? Do not
47 the very tax-collectors do that? And if you are polite to
your brothers and no one else, what is there remarkable in
48 that? Do not the very heathen do that? So you are to be
perfect, as your heavenly Father is.

6 "But take care not to do your good deeds in public for
people to see, for, if you do, you will get no reward from your
2 Father in heaven. So when you are going to give to charity,
do not blow a trumpet before yourself, as the hypocrites do,
in the synagogues and the streets, to make people praise them.
3 I tell you, that is all the reward they will get! But when
you give to charity, your own left hand must not know
4 what your right hand is doing, so that your charity may be
secret, and your Father who sees what is secret will reward
you.

5 "When you pray, you must not be like the hypocrites,
for they like to pray standing in the synagogues and in the
corners of the squares, to let people see them. I tell you,
6 that is the only reward they will get! But when you pray,
go into your own room, and shut the door, and pray to your
Father who is unseen, and your Father who sees what is secret
7 will reward you. And when you pray, do not repeat empty
phrases as the heathen do, for they imagine that their prayers
8 will be heard if they use words enough. You must not be
like them. For God, who is your Father, knows what you

need before you ask him. This, therefore, is the way you are 9
to pray:
'Our Father in heaven,
Your name be revered!
Your kingdom come! 10
Your will be done on earth as it is done in heaven!
Give us today bread for the day, 11
And forgive us our debts, as we have forgiven our debtors. 12
And do not subject us to temptation, 13
But save us from the evil one.'
For if you forgive others when they offend you, your heavenly 14
Father will forgive you too. But if you do not forgive others 15
when they offend you, your heavenly Father will not forgive
you for your offenses.

"When you fast, do not put on a gloomy look, like the 16
hypocrites, for they neglect their personal appearance to let
people see that they are fasting. I tell you, that is all the
reward they will get. But when you fast, perfume your 17
hair and wash your face, so that no one may see that you 18
are fasting, except your Father who is unseen, and your
Father who sees what is secret, will reward you.

"Do not store up your riches on earth, where moths and 19
rust destroy them, and where thieves break in and steal them,
but store up your riches in heaven, where moths and rust 20
cannot destroy them, and where thieves cannot break in and
steal them. For wherever your treasure is, your heart will 21
be also. The eye is the lamp of the body. If then your eye 22
is sound, your whole body will be light, but if your eye is 23
unsound, your whole body will be dark. If, therefore, your
very light is darkness, how deep the darkness will be! No 24
slave can belong to two masters, for he will either hate one and
love the other, or stand by one and make light of the other.
You cannot serve God and money. Therefore, I tell you, 25
do not worry about life, wondering what you will have to eat
or drink, or about your body, wondering what you will have
to wear. Is not life more important than food, and the body
than clothes? Look at the wild birds. They do not sow or 26
reap, or store their food in barns, and yet your heavenly
Father feeds them. Are you not of more account than they?

27 But which of you with all his worry can add a single hour to his
28 life? Why should you worry about clothing? See how the
29 wild flowers grow. They do not toil or spin, and yet I tell you,
30 even Solomon in all his splendor was never dressed like one of
them. But if God so beautifully dresses the wild grass, which
is alive today and is thrown into the furnace tomorrow, will he
31 not much more surely clothe you, you who have so little faith?
So do not worry and say, 'What shall we have to eat?' or
'What shall we have to drink?' or 'What shall we have to
32 wear?' For these are all things the heathen are in pursuit of,
and your heavenly Father knows well that you need all
33 this. But you must make his kingdom, and uprightness
before him, your greatest care, and you will have all these
34 other things besides. So do not worry about tomorrow, for
tomorrow will have worries of its own. Let each day be
content with its own ills.

7 "Pass no more judgments upon other people, so that you
2 may not have judgment passed upon you. For you will be
judged by the standard you judge by, and men will pay you
3 back with the same measure you have used with them. Why
do you keep looking at the speck in your brother's eye, and
4 pay no attention to the beam that is in your own? How can
you say to your brother, 'Just let me get that speck out of
your eye,' when all the time there is a beam in your own?
5 You hypocrite! First get the beam out of your own eye,
and then you can see to get the speck out of your brother's
eye.

6 "Do not give what is sacred to dogs, and do not throw
your pearls before pigs, or they will trample them under their
7 feet and turn and tear you in pieces. Ask, and what you
ask will be given you. Search, and you will find what you
8 search for. Knock, and the door will open to you. For it
is always the one who asks who receives, and the one who
searches who finds, and the one who knocks to whom the door
9 opens. Which of you men when his son asks him for some
10 bread will give him a stone? Or if he asks for a fish, will he
11 give him a snake? So if you, bad as you are, know enough
to give your children what is good, how much more surely
will your Father in heaven give what is good to those who

ask him for it! Therefore, you must always treat other 12
people as you would like to have them treat you, for this sums
up the Law and the Prophets.

"Go in at the narrow gate. For the road that leads to 13
destruction is broad and spacious, and there are many who
go in by it. But the gate is narrow and the road is hard 14
that leads to life, and there are few that find it.

"Beware of the false prophets, who come to you disguised 15
as sheep but are ravenous wolves underneath. You can tell 16
them by their fruit. Do people pick grapes off thorns, or figs
off thistles? Just so any sound tree bears good fruit, but 17
a poor tree bears bad fruit. No sound tree can bear bad fruit, 18
and no poor tree can bear good fruit. Any tree that does not 19
bear good fruit is cut down and burned. So you can tell 20
them by their fruit. It is not everyone who says to me 'Lord! 21
Lord!' who will get into the Kingdom of Heaven, but only
those who do the will of my Father in heaven. Many will 22
say to me on that Day, 'Lord! Lord! Was it not in your
name that we prophesied, and by your name that we drove
out demons, and by your name that we did many mighty
acts?' Then I will say to them plainly, 'I never knew 23
you! Go away from me, you who do wrong!'

"Everyone, therefore, who listens to this teaching of mine 24
and acts upon it, will be like a sensible man who built his house
on rock. And the rain fell, and the rivers rose, and the 25
winds blew, and beat about that house, and it did not go down,
for its foundations were on rock. And anyone who listens 26
to this teaching of mine and does not act upon it, will be like
a foolish man who built his house on sand. And the 27
rain fell and the rivers rose, and the winds blew and beat
about that house, and it went down, and its downfall was
complete."

When Jesus had finished this discourse, the crowds were 28
astounded at his teaching, for he taught them like one who had 29
authority and not like their scribes.

When Jesus came down from the mountain, great crowds 8
of people followed him. And a leper came up to him and fell 2
on his knees before him, saying,

"If you only choose, sir, you can cure me!"

3 So he stretched out his hand and touched him, saying,
"I do choose! Be cured!"
4 And his leprosy was immediately cured. Then Jesus said to him,
"See that you tell nobody, but go! Show yourself to the priest, and in proof of your cure, offer the gift that Moses prescribed."
5 When he got back to Capernaum, a Roman captain
6 came up and appealed to him, saying,
"My servant, sir, is lying sick with paralysis at my house, in great distress."
7 He said to him,
"I will come and cure him."
8 But the captain answered,
"I am not a suitable person, sir, to have you come under my roof, but simply say the word, and my servant
9 will be cured. For I am myself under the orders of others and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he does it."
10 When Jesus heard this he was astonished, and said to his followers,
"I tell you, I have not found anyone in Israel with such
11 faith as this. And I tell you, many will come from the east and from the west and take their places at the feast with
12 Abraham, Isaac, and Jacob, in the Kingdom of Heaven, while the heirs to the kingdom will be driven into the darkness outside, there to weep and grind their teeth!"
13 Then Jesus said to the captain,
"Go! You shall find it just as you believe!"
And the servant was immediately cured.
14 Jesus went into Peter's house, and there he found Peter's
15 mother-in-law sick in bed with fever. And he touched her hand and the fever left her, and she got up and waited on him.
16 In the evening they brought to him many who were possessed by demons, and he drove the spirits out with a word,
17 and cured all who were sick, in fulfilment of the words of the prophet Isaiah, "He took our sickness and carried away our diseases."

Then Jesus, seeing a crowd about him, gave orders to 18
cross to the other side. And a scribe came up and said to 19
him,

"Master, I will follow you wherever you are going!"

And Jesus said to him, 20

"Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head!"

And another of his disciples said to him, 21

"Let me first go, sir, and bury my father."

But Jesus said to him, 22

"Follow me, and leave the dead to bury their own dead!"

And he got into the boat, and his disciples went with him. 23
And suddenly a terrific storm came up on the sea, so that 24
the waves broke over the boat, but he remained asleep.
And they came and woke him up, saying, 25

"Save us, sir! We are lost!"

And he said to them, 26

"Why are you afraid? You have so little faith!"

Then he got up and reproved the wind and the sea, and there was a great calm. And the men were amazed and said, 27

"What kind of man is this? For the very winds and sea obey him!"

When he reached the other side, in the region of Gadara, 28
two men possessed by demons came out of the tombs and confronted him; they were so extremely violent that nobody could go along that road. And they suddenly 29
screamed out,

"What do you want of us, you Son of God? Have you come here before the appointed time to torture us?"

Now at some distance from them there was a great drove 30
of pigs feeding. And the demons entreated him, saying, 31

"If you are going to drive us out, send us into the drove of pigs."

And he said to them, 32

"Begone!"

And they came out and went into the pigs. And suddenly the whole drove rushed over the steep bank into the sea, and perished in the water. And the men who tended them ran 33
away and went off to the town and told it all, and the news

34 about the men possessed by demons. And the whole town
came out to meet Jesus, and when they saw him they begged
him to go away from their district.

9 So he got into the boat and crossed the sea, and returned
to his own city.

2 Some people came bringing to him on a bed a man who
was paralyzed. Seeing their faith, Jesus said to the man
"Courage, my son! Your sins are forgiven."

3 Some of the scribes said to themselves,
"This man is talking blasphemy!"

4 Jesus knew what they were thinking, and he said,
"Why do you have such wicked thoughts in your hearts?
5 For which is easier, to say 'Your sins are forgiven,' or to
6 say, 'Get up and walk'? But I would have you know that
the Son of Man has authority to forgive sins on earth."
Then he said to the paralytic,
"Get up, pick up your bed and go home!"

7 8 And he got up and went home. And when the crowd
saw it, they were filled with awe, and praised God for
giving such power to men.

9 Afterward, as Jesus was passing along, he saw a man
called Matthew sitting at the tollhouse, and he said to him,
"Follow me!"
And he got up and followed him.

10 While Jesus was at home at table, a number of tax-
collectors and irreligious people came in and joined Jesus
11 and his disciples at table. And the Pharisees observed it,
and they said to his disciples,
"Why does your master eat with tax-collectors and
irreligious people?"

12 But he heard it, and said,
"It is not well people but the sick who have to have
13 the doctor! You must go and learn what the saying means,
'It is mercy, not sacrifice, that I care for.' I did not come
to invite the pious but the irreligious."

14 Then the disciples of John came up to him and said,
"Why is it that we and the Pharisees are keeping the
fast, while your disciples are not keeping it?"

15 Jesus said to them,

"Can wedding guests mourn as long as the bridegroom is with them? But a time will come when the bridegroom will be taken from them, and they will fast then. But no one 16
sews a patch of unshrunken cloth on an old coat, for the patch will tear away from the coat, and make the hole worse than ever. And people do not put new wine into old wine-skins, 17
or if they do, the skins burst, and the wine runs out and the skins are spoiled. But people put new wine into fresh wine-skins, and so both are saved."

Just as he said this to them, an official came up and 18
bowing low before him said to him,

"My daughter has just died. But come! Lay your hand on her and she will come to life!"

And Jesus got up and followed him, with his disciples. 19
And a woman who had had a hemorrhage for twelve years 20
came up behind him and touched the tassel of his cloak. For she said to herself, "If I can just touch his cloak, I 21
will get well." And Jesus turned and saw her, and he 22
said,

"Courage, my daughter! Your faith has cured you!"

And from that time the woman was well.

When Jesus reached the official's house, and saw the 23
flute-players and the disturbance the crowd was making, he 24
said,

"You must go away, for the girl is not dead; she is asleep." And they laughed at him. But when he had 25
driven the people out, he went in and grasped her hand, and the girl got up. And the news of this spread all over that 26
part of the country.

As Jesus was passing along from there, two blind men 27
followed him, calling out,

"Take pity on us, you Son of David!"

When he had gone indoors, the blind men came up to 28
him, and he said to them,

"Do you believe that I can do this?"

They said to him,

"Yes, sir."

Then he touched their eyes and said, 29

"You shall have what your faith expects."

30 And their sight was restored. Jesus warned them
31 sternly not to let anyone hear of it. But they went out and
spread the news about him all over that part of the country.
32 But just as they were going out, some people brought
33 to him a dumb man who was possessed with a demon, and as
soon as the demon was driven out, the dumb man was able to
speak. And the crowds were amazed, and said,

"Nothing like this was ever seen in Israel!"

34 But the Pharisees said,

"It is by the aid of the prince of the demons that he
drives them out."

35 Jesus went round among all the towns and villages,
teaching in their synagogues, and proclaiming the good news
of the kingdom, and curing any disease or illness.
36 But the sight of the crowds of people filled him with
pity for them, because they were bewildered and dejected,
37 like sheep that have no shepherd. Then he said to his
disciples,

"The harvest is abundant enough, but the reapers are few.
38 So pray to the owner of the harvest to send reapers to
gather it."

10 Then he called his twelve disciples to him, and gave them
power over the foul spirits so that they could drive them out,
and so that they could heal any disease or illness.
2 These are the names of the twelve apostles: first, Simon,
who was called Peter, and his brother Andrew, and James
3 the son of Zebedee and his brother John, Philip and
Bartholomew, Thomas and Matthew the tax-collector, James
4 the son of Alpheus and Thaddeus, Simon the Zealot and
Judas Iscariot who afterward betrayed him.
5 Jesus sent these twelve out, after giving them these
directions:

"Do not go among the heathen, or to any Samaritan
6 town, but proceed instead to the lost sheep of Israel's
7 house. And as you go about, preach and say, 'The Kingdom
8 of Heaven is at hand!' Cure the sick, raise the dead, heal
lepers, drive out demons. Give without payment, just as you
9 received without payment. Do not accept gold or silver or
10 copper money to put in your pockets, and do not take a bag

for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food! Whatever town or village you come to, inquire for some suitable person, and stay with him till you leave the place. And as you go into his house, wish it well. If the house deserves it, the peace you wish it will come over it, but if it does not deserve it, your blessing will come back upon yourselves. And where no one will welcome you, or listen to you, leave that house or town and shake off its very dust from your feet. I tell you, the land of Sodom and Gomorrah will fare better on the Day of Judgment than that town.

"Here I am sending you out like sheep among wolves. So you must be wise like serpents, and guileless like doves. But be on your guard against men, for they will give you up to their courts, and have you flogged in their synagogues, and you will be brought before governors and kings on my account, to bear your testimony before them and the heathen. But when they give you up, you must have no anxiety about how to speak or what to say, for you will be told at the very moment what you ought to say, for it is not you who will speak, it is the Spirit of your Father that will speak through you. One brother will give up another to death, and a father his child, and children will turn against their parents, and have them put to death. You will be hated by everybody on my account, but the man who holds out to the very end will be saved. But when they persecute you in one town, make your escape to another, for I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives. A pupil is not better than his teacher, nor a slave better than his master. A pupil should be satisfied to come to be like his teacher, or a slave to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household! So do not be afraid of them. For there is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no fear of those who kill the body, but

cannot kill the soul. You had better be afraid of one who can
29 destroy both soul and body in the pit. Do not sparrows sell
two for a cent? And yet not one of them can fall to the
30 ground against your Father's will! But the very hairs on
31 your heads are all counted. You must not be afraid; you
32 are worth more than a great many sparrows! Therefore
everyone who will acknowledge me before men I will acknowl-
33 edge before my Father in heaven, but anyone who disowns me
before men, I will disown before my Father in heaven.

34 "Do not think that I have come to bring peace to the
35 earth. I have not come to bring peace but a sword. For I
have come to turn a man against his father and a daughter
36 against her mother and a daughter-in-law against her mother-
37 in-law, and a man's enemies will be in his own household. No
one who loves father or mother more than he loves me is
worthy of me, and no one who loves son or daughter more
38 than he loves me is worthy of me, and no one who will not
39 take up his cross and follow me is worthy of me. Whoever
gains his life will lose it, and whoever loses his life for my sake
will gain it.

40 "Whoever welcomes you welcomes me, and whoever
41 welcomes me welcomes him who has sent me. Whoever
welcomes a prophet because he is a prophet will have the
same reward as a prophet, and whoever welcomes an upright
man because he is upright will have the same reward as an
42 upright man. And no one who will give the humblest of
my disciples even a cup of cold water because he is my disciple,
I tell you, can ever fail of his reward."

11 When Jesus had finished giving his twelve disciples
these instructions, he went on from there to teach and preach
in their towns.

2 Now when John heard in prison of what the Christ was
3 doing, he sent by his disciples and said to him,

"Are you the one who was to come, or should we look
for someone else?"

4 Jesus answered,

5 "Go and report to John what you hear and see. The
blind are regaining their sight and the lame can walk, the
lepers are being cured and the deaf can hear, the dead are

being raised and good news is being preached to the poor.
And blessed is the man who finds nothing that repels him 6
in me."

But as they were going away, Jesus began to speak to the 7
crowds about John.

"What was it that you went out into the desert to look 8
at? A reed swaying in the wind? Then what did you go
out there to see? A man luxuriously dressed? Men who 9
dress in that way you find in the palaces of kings. Then
why did you go out there? Was it to see a prophet? Yes,
I tell you, and far more than a prophet! This is the man of 10
whom the Scripture says,

"'Here I send my messenger on before you;
He will prepare the road ahead of you.'

"I tell you, among men born of women no one greater 11
than John the Baptist has ever appeared. And yet those
who are of little importance in the Kingdom of Heaven are
greater than he. But from the time of John the Baptist until 12
now men have been taking the Kingdom of Heaven by
storm and impetuously crowding into it. For up to the 13
time of John all the Prophets and the Law itself prophesied
about it, and, if you are ready to accept the idea, he is himself 14
Elijah who was to come. Let him who has ears listen! 15
But to what can I compare this present age? It is like 16
children sitting about in the bazaars and calling out to their
playmates,

"'We have played the flute for you, and you would not dance! 17
We have wailed and you would not beat your breasts!'

For when John came, he neither ate nor drank, and people 18
said, 'He has a demon!' Now that the Son of Man has 19
come, he does eat and drink, and people say, 'Look at him!
A glutton and a drinker, the companion of tax-collectors and
irreligious people!' And yet Wisdom is vindicated by her
actions!"

Then he began to reproach the towns in which his 20
numerous wonders had been done, because they did not
repent.

"Alas for you, Chorazin! Alas for you, Bethsaida! 21
For if the wonders that have been done in you had been done

in Tyre and Sidon, they would have repented in sackcloth
22 and ashes long ago! But I tell you, Tyre and Sidon will fare
23 better on the Day of Judgment than you will! And you,
Capernaum! Are you to be exalted to the skies? You
will go down among the dead! For if the wonders that have
been done in you had been done in Sodom, it would have stood
24 until today. But I tell you that the land of Sodom will fare
better on the Day of Judgment than you will!"

25 At that same time Jesus said,

"I thank you, Father, Lord of heaven and earth, for
hiding all this from the learned and intelligent and revealing
26 it to children. Yes, I thank you, Father, for choosing to
27 have it so. Everything has been handed over to me by my
Father, and no one understands the Son but the Father, nor
does anyone understand the Father but the Son and anyone
28 to whom the Son chooses to reveal him. Come to me, all
of you who toil and are burdened, and I will let you rest.
29 Let my yoke be put upon you, and learn from me, for I am
gentle and humble-minded, and your hearts will find rest,
30 for the yoke I offer you is a kindly one, and the load I ask
you to bear is light."

12 At that same time Jesus walked one Sabbath through the
wheat fields, and his disciples became hungry and began to
2 pick the heads of wheat and eat them. But the Pharisees
saw it and said to him,

"Look! Your disciples are doing something which it
is against the Law to do on the Sabbath!"

3 But he said to them,

"Did you never read what David did, when he and his
4 companions were hungry? How is it that he went into the
House of God and that they ate the Presentation Loaves
which it was against the Law for him and his companions
5 to eat, or for anyone except the priests? Or did you never
read in the Law how the priests in the Temple are not guilty
6 when they break the Sabbath? But I tell you, there is
7 something greater than the Temple here! But if you knew
what the saying means, 'It is mercy, not sacrifice, that I
care for,' you would not have condemned men who are not
8 guilty. For the Son of Man is master of the Sabbath."

And he left the place and went into their synagogue. 9
There was a man there with one hand withered. And 10
in order to get a charge to bring against him, they asked him,
"Is it right to cure people on the Sabbath?"
But he said to them, 11
"Who among you if he has even a single sheep and it
falls into a hole on the Sabbath, will not take hold of it and
lift it out? And how much more a man is worth than a sheep! 12
Therefore, it is right to do people good on the Sabbath."
Then he said to the man, 13
"Hold out your hand!"
And he held it out, and it was restored and became as
well as the other. But the Pharisees left the synagogue 14
and consulted about him, with a view to putting him to
death.
But Jesus knew of this, and he left that place. And 15
numbers of people followed him about, and he cured them
all, and warned them not to say anything about him— 16
in fulfilment of what was said by the prophet Isaiah, 17
"Here is my servant whom I have selected, 18
My beloved, who delights my heart!
I will endow him with my Spirit,
And he will announce a judgment to the heathen.
He will not wrangle or make an outcry, 19
And no one will hear his voice in the streets;
He will not break off a bent reed, 20
And he will not put out a smoldering wick,
Until he carries his judgment to success.
The heathen will rest their hopes on his name!" 21
At that time some people brought to him a man blind 22
and dumb, who was possessed with a demon, and he cured
him, so that the dumb man could speak and see. And all the 23
crowds of people were astounded, and said,
"Can this be the Son of David?"
But when the Pharisees heard of it they said, 24
"This man cannot drive out demons except by the aid of
Beelzebub, the prince of the demons."
But he knew what they were thinking, and he said to 25
them,

"Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited cannot last.
26 If Satan is driving Satan out, he is disunited, and so how can
27 his kingdom last? And if I am driving the demons out by Beelzebub's aid, by whose aid do your sons drive them out?
28 Therefore let them be your judges. But if I am driving the demons out by the aid of God's Spirit, then the Kingdom
29 of God has overtaken you. How can anyone get into a strong man's house and carry off his property unless he first binds the strong man? After that he can plunder his house.
30 Anyone who is not with me is against me, and anyone who
31 does not join me in gathering, scatters. Therefore, I tell you, men will be forgiven for any sin or abusive speech, but
32 abusive speech about the Spirit cannot be forgiven. And whoever speaks against the Son of Man will be forgiven for it, but whoever speaks against the holy Spirit cannot be forgiven for it, either in this world or in the world to come.

33 "You must either make the tree sound and its fruit sound, or make the tree bad and its fruit bad; a tree
34 is judged by its fruit. You brood of snakes! how can you, bad as you are, utter anything good? For the mouth says only
35 what the heart is full of. A good man, out of the good he has accumulated, brings out things that are good, and a bad man, out of what he has accumulated that is bad, brings out things
36 that are bad. But I tell you, for every careless word that men
37 utter they will have to answer on the Day of Judgment. For it is by your words that you will be acquitted, or by your words that you will be condemned."

38 Then some of the scribes and Pharisees addressed him, saying,

"Master, we would like to have you show us some sign."

39 But he answered,

"Only a wicked and faithless age insists upon a sign, and no sign will be given it but the sign of the prophet Jonah.
40 For just as Jonah was in the maw of the whale for three days and nights, the Son of Man will be three days and nights in
41 the heart of the earth. Men of Nineveh will rise with this age at the judgment and condemn it, for when Jonah preached
42 they repented, and there is more than Jonah here! The

queen of the south will rise with this age at the judgment and condemn it, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here!

"When a foul spirit goes out of a man, it roams through 43
deserts in search of rest and can find none. Then it says, 44
'I will go back to my house that I left,' and it goes and finds it unoccupied, cleaned, and all in order. Then it goes and gets 45
seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before. That is the way it will be with this present wicked age."

While he was still speaking, his mother and his brothers 46
came up and stood outside the crowd, wanting to speak to him. But he said to the man who told him, 48

"Who is my mother, and who are my brothers?"

And he pointed to his disciples and said, 49

"Here are my mother and my brothers! For whoever 50
does the will of my Father in heaven is my brother and sister and mother!"

That same day Jesus went out of his house and was 13
sitting on the seashore. And such great crowds gathered 2
about him that he got into a boat and sat down in it, while all the people stood on the shore. And he told them many 3
things in figures, and said to them,

"A sower went out to sow, and as he was sowing, some 4
of the seed fell by the path and the birds came and ate it up, and some fell on rocky ground where there was not much soil 5
and it sprang up at once, because the soil was not deep, but 6
when the sun came up it was scorched and withered up, because it had no root. And some of it fell among the 7
thorns, and the thorns grew up and choked it out. And 8
some fell on good soil, and yielded some a hundred, some sixty, and some thirty-fold. Let him who has ears listen!" 9

His disciples came up and said to him, 10

"Why do you speak to them in figures?"

He answered, 11

"You are permitted to know the secrets of the Kingdom of Heaven, but they are not. For people who have will have 12

more given to them, and will be plentifully supplied, and
from people who have nothing even what they have will be
13 taken away. This is why I speak to them in figures, because
though they look they do not see, and though they listen they
14 do not hear or understand. They are a fulfilment of Isaiah's
prophecy,

"'You will listen and listen, and never understand,
And you will look and look, and never see!
15 For this nation's mind has grown dull,
And they hear faintly with their ears,
And they have shut their eyes,
So as never to see with their eyes,
And hear with their ears,
And understand with their minds, and turn back,
And let me cure them!'

16 But blessed are your eyes, for they do see, and your ears,
17 for they do hear. For I tell you, many prophets and upright
men have longed to see what you see, and could not see it,
and to hear what you hear, and could not hear it.

18 "You must listen closely then to the figure of the sower.
19 When anyone hears the teaching of the kingdom and does
not understand it, the evil one comes and robs him of the
seed that has been sown in his mind. That is what was sown
20 along the path. And what was sown upon the rocky soil
means the man who hears the message and at once accepts it
21 joyfully, but it takes no real root in him, and lasts only a little
while, and when trouble or persecution comes because of
22 the message, he gives it up at once. And what was sown among
the thorns means the man who listens to the message, and
then the worries of the time and the pleasure of being rich
23 choke the message out, and it yields nothing. And what was
sown in good ground means the man who listens to the
message and understands it, and yields one a hundred, and
another sixty, and another thirty-fold."

24 Another figure which he used in speaking to them was
this:

"The Kingdom of Heaven is like a man who sowed good
25 seed in his field, but while people were asleep his enemy came

and sowed weeds among the wheat, and went away. And 26
when the wheat came up and ripened, the weeds appeared too.
And the owner's slaves came to him and said, 'Was not the 27
seed good that you sowed in your field, sir? So where did
these weeds come from?' He said to them, 'This is some 28
enemy's doing.' And they said to him, 'Do you want us to
go and gather them up?' But he said, 'No, for in gathering 29
up the weeds you may uproot the wheat. Let them both 30
grow together until harvest time, and when we harvest I
will direct the reapers to gather up the weeds first and tie
them up in bundles to burn, but get the wheat into my
barn.'"

Another figure which he used in speaking to them was 31
this:

"The Kingdom of Heaven is like a mustard seed which
a man took and sowed in his field. It is the smallest of all 32
seeds, but when it is grown it is the largest of plants and
grows into a tree, so that the wild birds come and roost in its
branches."

Another figure which he used with them was this: 33

"The Kingdom of Heaven is like yeast, which a woman
took and buried in a bushel of flour until it had all risen."

Jesus said all this to the crowds in figures, and told 34
them nothing except in figures, to fulfil what was said by the 35
prophet,

"I will open my mouth in figures,
I will utter things that have been hidden since the creation."

Then he left the crowds and went into his house. And 36
his disciples came up to him and said,

"Explain to us the figure of the weeds in the field."

He answered, 37

"The sower who sows the good seed is the Son of Man.
The field is the world. The good seed is the people of the 38
kingdom. The weeds are the wicked. The enemy who 39
sowed them is the devil. The harvest is the close of the age,
and the reapers are angels. So just as the weeds are gathered 40
up and burned, this is what will happen at the close of the
age; the Son of Man will send out his angels, and they will 41

gather up out of his kingdom all the causes of sin and the
42 wrongdoers and throw them into the blazing furnace; there
43 they will wail and grind their teeth. Then the upright will shine out like the sun, in their Father's kingdom. Let him who has ears listen!

44 "The Kingdom of Heaven is like a hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the field.

45 "Again, the Kingdom of Heaven is like a dealer in search
46 of fine pearls. He found one costly pearl, and went and sold everything he had, and bought it.

47 "Again, the Kingdom of Heaven is like a net that was
48 let down into the sea, and inclosed fish of all kinds. When it was full, they dragged it up on the beach, and sat down and sorted the good fish into baskets and threw the bad away.
49 That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright,
50 and throw them into the blazing furnace. There they will wail and grind their teeth.

51 "Do you understand all this?"

They said to him,

"Yes."

52 He said to them,

"Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply from his storeroom new things as well as old."

53 When Jesus had finished these figures, he left that place,
54 and went to his own part of the country. And he taught the people in their synagogue in such a way that they were astonished, and said,

"Where did he get this wisdom, and the power to do these
55 wonders? Is he not the carpenter's son? Is not his mother named Mary, and are not his brothers named James, Joseph,
56 Simon, and Judas? And do not all his sisters live here among us? Then where did he get all this?"

57 And they took offense at him. But Jesus said to them,

"A prophet is treated with honor everywhere except in his native place and at his home."

And he did not do many wonders there, because of their 58
want of faith.

At that time, Herod the governor heard the reports about 14
Jesus, and he said to his attendants, 2

"This man must be John the Baptist. He has risen from the dead, and that is why wonderful powers are working through him."

For Herod had seized John and bound him and put him 3
in prison, on account of Herodias, his brother Philip's wife,
for John said to him, 4

"It is not right for you to be living with her."

And while he wanted him killed, he was afraid of the 5
people; for they considered him a prophet. But when 6
Herod's birthday came, Herodias' daughter danced before
the company. And Herod was delighted with her, and swore 7
that he would give her anything she asked for. But she, 8
at her mother's instigation, said,

"Give me John the Baptist's head here on a platter!"

And the king was sorry, but because he had sworn to 9
do it, and because of the guests who were present, he ordered
it to be given to her. And he sent and had John beheaded in 10
the prison. And his head was brought back on a platter 11
and given to the girl, and she took it to her mother. John's 12
disciples came and took his body away, and buried him, and
then they went and reported it to Jesus.

When Jesus heard it, he quietly retired by boat to a 13
secluded place. And the crowds heard of it and followed him
on foot from the towns. So when he got out of the boat he 14
found a great crowd gathered, and his heart was touched at
the sight of them, and he cured those of them that were sick.
And when it was evening, the disciples came up to him and 15
said,

"This is a lonely place and the day is over. Send the crowds off to the villages to buy themselves food."

But Jesus said to them, 16

"They do not need to go away. Give them food yourselves."

They said to him, 17

"We have nothing here but five loaves and two fish."

18 He said,
"Bring them here to me."
19 Then he ordered the crowds to sit down on the grass, and
he took the five loaves and the two fish and looked up to
heaven and blessed them, and he broke the loaves in pieces
and gave them to the disciples and they gave them to the
20 people. And they all ate and had enough. And the pieces
21 left over that they gathered up filled twelve baskets. There
were about five thousand men who were fed, besides women
and children.
22 And he immediately made his disciples get into the boat
and cross before him to the other side while he dismissed the
23 crowds. After he had dismissed them he went up the hill by
himself to pray. And when evening came on he was there
24 alone, but the boat was by this time a long way from
shore, struggling with the waves, for the wind was against
25 them. Toward morning he went out to them, walking on
26 the sea. And the disciples saw him walking on the sea, and
they were terrified and said,
"It is a ghost!"
27 And they screamed with fear. But Jesus immediately
spoke to them and said,
"Take courage! It is I. Do not be afraid."
28 Peter answered,
"If it is you, Master, order me to come to you on the water."
29 And he said,
"Come!"
And Peter got out of the boat and walked on the water
30 and went to Jesus. But when he felt the wind he was
frightened, and beginning to sink, he cried out,
"Master, save me!"
31 Jesus immediately stretched out his hand and caught
hold of him, and said to him.
"Why did you waver? You have so little faith!"
32 When they got into the boat, the wind went down.
33 And the men in the boat fell down before him and said,
"You are certainly God's Son!"
34 And they crossed over to the other side and came to
35 Gennesaret. And the men of the place recognized him, and

sent all over that district and brought to him all who were
sick, and they begged him to let them touch just the tassel 36
of his cloak, and all who touched it were cured.

Then some Pharisees and scribes came to Jesus from 15
Jerusalem, and said to him,

"Why do your disciples break the rules handed down 2
by our ancestors? For they eat their bread without first
washing their hands."

But he answered, 3

"Why do you too break God's command for the sake of
what has been handed down to you? For God said, 'Honor 4
your father and mother,' and 'He who abuses his father
or mother must be put to death.' But you say, 'Whoever 5
tells his father or mother, "Anything of mine that might have
been of use to you is given to God," does not have to provide 6
for his father.' So you have nullified what God has said, for
the sake of what has been handed down to you. You hypo- 7
crites! Isaiah prophesied finely about you when he said,

"'This people honor me with their lips, 8
Yet their hearts are far away from me.
But their worship of me is all in vain, 9
For the lessons they teach are but human precepts.'"

And he called the people to him and said to them, 10

"Listen to this, and grasp it! It is not what goes into a 11
man's mouth that pollutes him; it is what comes out of his
mouth that pollutes a man."

Then his disciples came up to him and said to him, 12

"Do you know that the Pharisees were shocked to hear
you say that?"

But he answered, 13

"Any plant that my heavenly Father did not plant must
be uprooted! Leave them alone. They are blind guides! 14
But if one blind man leads another, they will both fall into
the ditch!"

Peter said to him, 15

"Explain the figure for us."

He said, 16

"Have even you no understanding yet? Can you not 17
see that whatever goes into the mouth passes into the stomach

18 and then is disposed of? But the things that come out of
the mouth come from the heart, and they pollute a man.
19 For out of the heart come wicked designs, murder, adultery,
20 immorality, stealing, false witness, impious speech. It is
these things that pollute a man, but not eating with unwashed
hands!"

21 And Jesus left that place and retired to the neighborhood
22 of Tyre and Sidon. And a Canaanite woman of that district
came out and screamed,

"Son of David, take pity on me, sir! My daughter is dreadfully possessed by a demon!"

23 But he would not answer her a word. And his disciples
came up and urged him, saying,

"Send her away, for she keeps screaming after us."

24 But he answered,

"I am sent only to the lost sheep of Israel's house."

25 And she came and fell down before him, and said,

"Help me, sir!"

26 He said,

"It is not right to take the children's bread and throw it to the dogs!"

27 But she said,

"O yes, sir! For even dogs eat the scraps that fall from their masters' table!"

28 Then Jesus answered,

"You have great faith! You shall have what you want."

And her daughter was cured from that time.

29 Jesus left that place and went along the shore of the
Sea of Galilee, and went up on the hillside and sat down there.
30 Then great crowds came to him bringing with them those who
were lame, crippled, blind, or dumb, and many others. And
31 they laid them down at his feet, and he cured them, so that
the people were astonished to see the dumb speak, the lame
walk and the blind see. And they praised the God of Israel.

32 Then Jesus called his disciples to him and said to them,

"I pity these people for they have been staying with me three days now and they have nothing left to eat, and I do not mean to send them away hungry, for they may give out on the way."

The disciples said to him, 33
"Where can we get bread enough in this solitude to feed such a crowd?"
Jesus said to them, 34
"How many loaves have you?"
They said,
"Seven, and a few small fish."
Then he ordered the people to take their places on the 35
ground, and he took the seven loaves and the fish and gave 36
thanks and gave them to his disciples, and the disciples gave them to the people. And they all ate and satisfied their 37
hunger. And the pieces that they left that were picked up filled seven baskets. There were four thousand men who were 38
fed, besides women and children. And he dismissed the people 39
and got into the boat and went to the district of Magadan.
The Pharisees and Sadducees came up and to test him **16**
asked him to show them a sign from heaven. He answered, 2
"It is a wicked and faithless age that insists on a sign, 4
and no sign will be given it but the sign of Jonah."
And he left them and went away.
When the disciples went across the lake, they forgot to 5
take any bread. And Jesus said to them, 6
"Look out, and be on your guard against the yeast of the Pharisees and Sadducees!"
But they were discussing something with one another, 7
and saying,
"We have not brought any bread!"
Jesus noticed it and said, 8
"Why are you discussing with one another your being without bread? You have so little faith! Do you not 9
understand yet? Do you not remember the five loaves for the five thousand, and how many baskets full you gathered up? Nor the seven loaves for the four thousand, and how many baskets full you gathered up? Why do you not see 10
that I was not talking to you about bread? But be on your 11
guard against the yeast of the Pharisees and Sadducees!"
Then they understood that he was warning them not 12
against yeast but against the teaching of the Pharisees and Sadducees.

13 When Jesus reached the district of Caesarea Philippi, he
asked his disciples,
"Who do people say that the Son of Man is?"
14 They said,
"Some say John the Baptist, others Elijah, and still
others Jeremiah or one of the prophets."
15 He said to them,
"But who do you say that I am?"
16 Simon Peter answered,
"You are the Christ, the Son of the living God!"
17 Jesus answered,
"Blessed are you, Simon, son of Jonah, for human nature
18 has not disclosed this to you, but my Father in heaven! But
I tell you, your name is Peter, a rock, and on this rock I will
build my church, and the powers of death shall not subdue
19 it. I will give you the keys of the Kingdom of Heaven, and
whatever you forbid on earth will be held in heaven to be
forbidden, and whatever you permit on earth will be held in
heaven to be permitted."
20 Then he warned the disciples not to tell anyone that he
was the Christ.

21 It was then that Jesus Christ for the first time explained
to his disciples that he had to go to Jerusalem and endure
great suffering there at the hands of the elders, high priests,
and scribes, and be killed, and be raised to life on the third
22 day. And Peter took him aside and began to reprove
him for it, saying,
"God bless you, Master! that can never happen to you!"
23 But he turned and said to Peter,
"Get out of my sight, you Satan! You hinder me, for
you do not side with God, but with men!"
24 Then Jesus said to his disciples,
"If anyone wants to go with me, he must disregard
25 himself and take his cross and follow me. For whoever
wants to preserve his own life will lose it, and whoever
26 loses his life for me will find it. For what good will it do a

man if he gains the whole world but parts with his life? What can a man give to buy back his life? For the Son of 27
Man is going to come with his angels in his Father's glory,
and then he will repay everyone for what he has done. I 28
tell you, some of you who stand here will certainly live to see
the Son of Man come to reign!"

Six days after this, Jesus took Peter and James and his 17
brother John, and led them up on a high mountain, by
themselves. And his appearance underwent a change in 2
their presence and his face shone like the sun, and his clothes
became as white as light. And Moses and Elijah appeared 3
to them, talking with him. And Peter spoke, and said to 4
Jesus,

"Master, how good it is that we are here! If you wish,
I will make three huts here, one for you, and one for Moses,
and one for Elijah."

As he spoke a bright cloud overshadowed them and a 5
voice from the cloud said,

"This is my Son, my Beloved. He is my Chosen.
Listen to him!"

When the disciples heard it, they were dreadfully fright- 6
ened and fell upon their faces. And Jesus came and touched 7
them, and said,

"Get up and do not be afraid."

When they looked up, they saw no one but Jesus himself. 8
And as they were going down the mountain, Jesus cautioned 9
them, saying,

"Do not tell anyone of the vision you have seen until the
Son of Man is raised from the dead."

The disciples asked him, 10

"Then why do the scribes say that Elijah has to come
first?"

He answered, 11

"Elijah does come and is to reform everything, but I tell 12
you, Elijah has come already, and they would not recognize
him, but treated him just as they pleased. It is in just that
way that the Son of Man is going to be treated by them!"

Then the disciples understood that he was speaking to 13
them of John the Baptist.

14 When they came to the people again, a man came up to
him and fell on his knees, saying,
15 "Master, take pity on my son, for he has epilepsy and is
very wretched; he often falls into the fire or into the water.
16 And I brought him to your disciples and they have not been
able to cure him."
17 Jesus answered,
"O you unbelieving, obstinate people! How long must
I be with you? How long must I put up with you? Bring
him here to me!"
18 And Jesus reproved the demon and it came out of him,
19 and from that moment the boy was cured. Afterward, when
he was alone, the disciples went to Jesus and said to him,
"Why could we not drive it out?"
20 He said to them,
"Because you have so little faith. For I tell you, if you
have faith the size of a grain of mustard, you can say to this
mountain 'Move from here over to there!' and it will move,
and nothing will be impossible for you."
22 As they were going about in Galilee, Jesus said to them,
23 "The Son of Man is going to be handed over to men, and
they will kill him, but on the third day he will be raised to
life again." And they were greatly distressed.
24 When they reached Capernaum, the collectors of the
temple-tax came and said to Peter,
"Does not your Master pay the temple-tax?"
25 He said,
"Yes."
But when he went home, Jesus spoke of it first and said,
"What do you think, Simon? From whom do earthly
kings collect duties and taxes? From their own people, or
from aliens?"
26 He said,
"From aliens."
Jesus said to him,
27 "Then their own people are exempt. But rather than
give offense to them, go down to the sea and throw in a hook.
Take the first fish that comes up, open its mouth and you
will find in it a dollar. Take that and pay the tax for us both."

Just at that time the disciples came up and asked Jesus, 18
"Who is really greatest in the Kingdom of Heaven?"
He called a child to him and had him stand among 2
them, and he said, 3
"I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven at all. Any- 4
one, therefore, who is as unassuming as this child is the greatest in the Kingdom of Heaven, and anyone who welcomes one child 5
like this on my account welcomes me. But whoever hinders 6
one of these children who believe in me might better have a great millstone hung around his neck and be sunk in the open sea. Alas for the world for such hindrances! They have to 7
come, but alas for the man who causes them!
"But if your own hand or your own foot makes you fall, 8
cut it off and throw it away. You might better enter upon life maimed or crippled than keep both hands and feet but be thrown into the everlasting fire. And if your own eye 9
makes you fall, dig it out and throw it away. You might better enter upon life with only one eye than be thrown with both eyes into the fiery pit.
"Beware of feeling scornful of one single little child, 10
for I tell you that in heaven their angels have continual access to my Father in heaven. What do you think? If a 12
man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills, and go in search of the one that is astray? And if he happens to find it, I tell 13
you he rejoices more over it than he does over the ninety-nine that did not stray. In just that way, it is the will of my 14
Father in heaven that not a single one of these children be lost.
"But if your brother wrongs you, go to him and show 15
him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not 16
listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if 17
he refuses to listen to it, treat him as a heathen or a tax-collector.
"I tell you, whatever you forbid on earth will be held 18
in heaven to be forbidden, and whatever you permit on earth

19 will be held in heaven to be permitted. Again, I tell you,
if even two of you here on earth agree about what they shall
pray for, it will be given them by my Father in heaven.
20 For wherever two or three are gathered as my followers, I am
there among them."

21 Then Peter came to him and said,

"Master, how many times am I to forgive my brother
when he wrongs me? Seven times over?"

22 Jesus said to him,

"Not seven times over, I tell you, but seventy-seven
23 times over! For this reason the Kingdom of Heaven may
be compared to a king, who resolved to settle accounts with
24 his slaves. And when he set about doing so, a man was
25 brought in who owed him ten million dollars. And as he could
not pay, his master ordered him to be sold, with his wife and
26 children and all he had, in payment of the debt. So the
slave threw himself down before him and implored him, 'Give
27 me time, and I will pay you all of it.' And his master's heart
was touched, and he let the slave go and cancelled the debt.
28 But when the slave went out he met a fellow-slave of his
who owed him twenty dollars, and he caught him by the
throat and began to choke him, saying, 'Pay me what you
29 owe!' So his fellow-slave threw himself down before him, and
30 begged him, 'Give me time, and I will pay you.' But he
refused and went and had him put in prison until he should
31 pay the debt. When his fellow-slaves saw what had hap-
pened, they were greatly distressed, and they went to their
32 master and reported the whole matter to him. Then his
master called him in and said to him, 'You wicked slave!
I cancelled all that debt of yours when you entreated me.
33 Ought you not to have taken pity on your fellow-slave, as
34 I did on you?' So his master in his anger handed him over
35 to the jailers, until he should pay all he owed him. That is
what my heavenly Father will do to you, if you do not each
forgive your brothers from your hearts!"

19 When Jesus had finished this discourse, he left Galilee and
went to the part of Judea that is on the other side of the
2 Jordan. Great crowds followed him about and he cured
them there.

And some Pharisees came up to him to test him, and 3
they said,

"Is it right for a man to divorce his wife for any cause?"

But he answered, 4

"Did you never read that the Creator at the beginning made them male and female, and said, 'For this reason a 5
man shall leave his father and mother and be united to his wife, and the two of them shall become one'? So they are no longer two but one. Therefore, what God has joined 6
together, man must not try to separate."

They said to him, 7

"Then why did Moses command us to draw up a written divorce-notice and give it to her?"

He said to them, 8

"It was on account of your perversity that Moses permitted you to divorce your wives, but it was not so at the beginning. I tell you that whoever divorces his wife 9
on any ground but her unfaithfulness, and marries another woman, commits adultery."

The disciples said to him, 10

"If that is a man's relation to his wife, it is better not to marry!"

He said to them, 11

"It is not everyone who can accept that, but only those who have a special gift. For some are incapable of marriage 12
from their birth, and some have been made so by men, and some have made themselves so for the sake of the Kingdom of Heaven. Let him accept it who can."

Then some children were brought up to him so that he 13
might lay his hands on them and pray, but his disciples reproved the people for it. But Jesus said, 14

"Let the children alone, and do not try to keep them from coming to me, for the Kingdom of Heaven belongs to such as they are."

And he laid his hands on them and went on. 15

A man came up to him and said, 16

"Master, what good deed must I do to obtain eternal life?"

But he said to him, 17

"Why do you ask me about what is good? There is only one who is good. But if you want to enter that life, keep the commandments."

18 He said to him,

"Which ones?"

Jesus said,

"These: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,
19 Honor your father and mother,' and 'You shall love your neighbor as you do yourself.'"

The young man said to him,

"I have obeyed all these commandments. What do
20 I still lack?"

21 Jesus said to him,

"If you want to be perfect, go! Sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine."

22 But when the young man heard that, he went away much cast down, for he had a great deal of property.

23 Jesus said to his disciples,

"I tell you, it will be hard for a rich man to get into the
24 Kingdom of Heaven! And again I tell you, it is easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of Heaven!"

25 But when the disciples heard this, they were completely astounded and said,

"Then who can be saved?"

26 But Jesus looked at them and said,

"For men it is impossible, but anything is possible for God!"

27 Then Peter spoke and said to him,

"Here we have left all we had and followed you. What are we to have?"

28 Jesus said to them,

"In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve
29 tribes of Israel! And anyone who has given up houses or brothers or sisters or father or mother or children or land

for my sake will receive many times as much, and share eternal life. But many who are first now will be last then, and 30
many who are now last will be first. For the Kingdom of 20
Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the 2
laborers to pay them twenty cents a day, and sent them to his vineyard. He went out about nine o'clock and saw others 3
standing in the bazaar with nothing to do. And he said to 4
them, 'You go to my vineyard, too, and I will pay you whatever is right.' So they went. He went out again about 5
twelve and about three, and did the same. About five he 6
went out and found others standing about and he said to them, 'Why have you been standing about here all day doing nothing?' They said to him, 'Because nobody has 7
hired us.' He said to them, 'You go to my vineyard, too.' When evening came, the owner of the vineyard said to his 8
foreman, 'Call the laborers and pay them their wages, beginning with the last and ending with the first.' When those 9
who were hired about five o'clock came they received twenty cents each. And when those who were hired first came 10
they expected to get more, but they too got twenty cents each. And when they received it they grumbled at their employer, 11
and said, 'These men who were hired last worked only one 12
hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the midday heat.' But he answered one of them, 'My friend, 13
I am doing you no injustice. Did you not agree with me on twenty cents? Take what belongs to you and go. I wish to give the last man hired as much as I give 14
you. Have I no right to do what I please with what is 15
mine? Or do you begrudge my generosity?' So those who 16
are last now will be first then, and those who are first will be last."

When Jesus was about to go up to Jerusalem, he took 17
the Twelve off by themselves, and said to them as they were on the way,

"We are going up to Jerusalem, and the Son of Man will 18
be handed over to the high priests and scribes, and they will condemn him to death, and hand him over to the heathen to 19

be mocked and flogged and crucified, and on the third day he will be raised to life."

20 Then the mother of Zebedee's sons came up to him with
21 her sons, bowing low, to ask a favor of him. He said to her,

"What do you want?"

She said to him,

"Give orders that these two sons of mine sit one at your right and one at your left, when you are king!"

22 But Jesus answered,

"You do not know what you are asking for! Can you drink what I am going to drink?"

They answered.

"Yes, we can."

23 He said to them,

"Then what I drink you shall drink, but as for sitting at my right or my left, that is not mine to give, but belongs to those for whom it is destined by my Father."

24 When the other ten heard of this, they were very indignant
25 at the two brothers. But Jesus called them to him and said,

"You know that the rulers of the heathen lord it over
26 them, and their great men tyrannize over them. It is not to be so among you, but whoever wants to be great among
27 you must be your servant, and whoever wants to hold the
28 first place among you must be your slave, just as the Son of Man has come not to be waited on, but to wait on other people, and to give his life to ransom many others."

29 As they were going out of Jericho, a great crowd followed
30 him. And two blind men sitting by the roadside, hearing that it was Jesus who was passing, called out,

"You Son of David! Take pity on us, sir!"

31 The crowd told them to be still, but they called all the louder,

"You Son of David! Take pity on us, sir!"

32 And Jesus stopped and called them, and said,

"What do you want me to do for you?"

33 They said to him,

"Sir, have our eyes opened!"

34 And Jesus took pity on them and touched their eyes, and they immediately regained their sight, and followed him.

When they were near Jerusalem and had come to 21
Bethphage and the Mount of Olives, Jesus sent two disciples
on ahead, saying to them, 2

"Go to the village that lies in front of you, and you
will at once find an ass tied there, and a colt with her. Untie
her and bring them to me. If anyone says anything to 3
you, you are to say 'The Master needs them'; then he will
send them at once."

Now this happened in fulfilment of what was said by 4
the prophet,

"Tell the daughter of Zion, 5
'Here is your king coming to you,
Gentle, and riding on an ass,
And on the foal of a beast of burden.'"

So the disciples went and did as Jesus had directed 6
them; they brought the ass and the colt, and laid their 7
coats upon them, and Jesus seated himself upon them.
And most of the crowd spread their coats in his way, and 8
others cut branches from the trees and scattered them
before him. And the crowds that went in front of him and 9
that followed him shouted,

"God bless the Son of David!
Blessed be he who comes in the Lord's name.
God bless him from on high!"

When he came into Jerusalem, the whole city was stirred, 10
and everyone asked,

"Who is he?"

The crowd answered, 11

"It is Jesus, the prophet of Nazareth in Galilee!"

And Jesus went into the Temple and drove out all who were 12
buying or selling things in it, and he upset the money-changers'
tables and the pigeon-dealers' seats, and he said to them, 13

"The Scripture says 'My house shall be called a house
of prayer,' but you make it a robbers' cave."

And blind and lame people came up to him in the Temple, 14
and he cured them. But when the high priests and the 15
scribes saw the wonders that he did and saw the boys shouting
in the Temple, "God bless the Son of David!" they were
indignant, and said to him, 16

"Do you hear what they are saying?"

Jesus said to them,

"Yes. Did you never read, 'You have drawn praise from the mouths of children and infants'?"

17 And he left them, and went out of the city to Bethany, and spent the night there.

18 In the morning as he went back to the city, he grew
19 hungry, and seeing a fig tree by the roadside, he went up to it, but found nothing on it but leaves. And he said to it,

"No more fruit shall ever grow on you!"

20 And the fig tree withered up at once. When the disciples saw it, they were amazed and said,

"How did the fig tree come to wither up immediately?"

21 Jesus answered,

"I tell you, if you have faith and have no doubt, you will not only do what I have done to the fig tree, but even if you say to this mountain, 'Get up and throw yourself into the
22 sea,' it will be done. And everything that you pray for with faith, you will obtain."

23 When he had entered the Temple, and was teaching, the high priests and the elders of the people came up to him, and said,

"What authority have you for doing as you do, and who gave you this authority?"

24 Jesus answered,

"Let me ask you one question, and if you answer it,
25 I will tell you what authority I have for doing as I do. Where did John's baptism come from? Was it from heaven, or from men?"

And they argued with one another,

"If we say, 'It was from heaven,' he will say to us,
26 'Then why did you not believe him?' But if we say, 'From men,' we have the people to fear, for they all consider John a prophet."

27 And they answered Jesus,

"We do not know."

He said to them,

"Nor will I tell you what authority I have for doing as I
28 do. But what do you think? There was a man who had two sons. He went to the first and said, 'My son, go and

work in the vineyard today.' And he answered, 'I will, 29
sir,' but he did not go. Then the man went to the second 30
son, and told him the same thing. And he answered "I will
not!" But afterward he changed his mind and went.
Which of the two did what his father wanted?" 31

They said,

"The second one."

Jesus said to them,

"I tell you, the tax-collectors and prostitutes are going
into the Kingdom of Heaven ahead of you. For John came 32
to you with a way of uprightness, and you would not believe
him. The tax-collectors and prostitutes believed him, but
even after seeing that, you would not change your minds
and believe him!

"Listen to another figure. There was a land owner who 33
planted a vineyard and fenced it in, and hewed out a wine-vat
in it, and built a watch-tower, and leased it to tenants, and
left the neighborhood. When the time for the vintage 34
approached he sent his slaves to the tenants to receive his
share. But the tenants took his slaves and beat one and 35
killed another and stoned a third. Again he sent other slaves 36
and more of them than he had sent at first, and they treated
them in the same way. Finally he sent his son to them, 37
thinking, 'They will respect my son.' But when the tenants 38
saw his son, they said to one another, 'This is his heir!
Come on, let us kill him, and get his inheritance!' So they 39
took him and drove him out of the vineyard and killed him.
When the owner of the vineyard comes back, therefore, what 40
will he do to these tenants?"

They said to him, 41

"He will put the wretches to a miserable death, and let
the vineyard to other tenants who will give him his share of
the vintage when it is due."

Jesus said to them, 42

"Did you never read in the Scriptures,

"'That stone which the builders rejected
Has become the cornerstone;
This came from the Lord,
And seems marvelous to us'?

43 "That, I tell you, is why the Kingdom of God will be
taken away from you, and given to a people that will produce
44 its proper fruit. Whoever falls on that stone will be shattered,
but whoever it falls upon will be pulverized."
45 When the high priests and the Pharisees heard his
46 figures, they knew that he was speaking about them, and they
wanted to have him arrested, but they were afraid of the
people, for the people considered him a prophet.
22 And Jesus spoke to them again in figures, and said,
2 "The Kingdom of Heaven is like a king, who gave a
3 wedding banquet for his son. And he sent his slaves to
summon those who had been invited to the banquet, and
4 they would not come. He sent other slaves a second time,
and said to them, 'Tell those who have been asked, "Here
I have my banquet all ready, my bullocks and fat cattle
are killed, and everything is ready. Come to the banquet!"'
5 But they took no notice of it, and went off, one to his estate,
6 and another to his business, and the rest seized his slaves,
7 and ill treated them and killed them. This made the king
angry, and he sent his troops and put those murderers to
8 death and burned their city. Then he said to his slaves,
'The banquet is ready, but those who were invited have
9 proved unworthy of it. So go out where the roads leave the
10 city and invite everyone you find to the banquet.' So his
slaves went out on the roads, and got together all the people
they could find, good or bad, and the hall was filled with
11 guests. But when the king came in to view the guests, he
saw among them a man who did not have on wedding clothes.
12 And he said to him, 'My friend, how did you happen to come
here without wedding clothes?' But he had nothing to say.
13 Then the king said to his attendants, 'Bind him hand and
foot and throw him out into the darkness, there to weep
14 and grind his teeth.' For many are invited but few
chosen."
15 Then the Pharisees went and made a plot to entrap him
16 in argument. So they sent their disciples to him with the
Herodians, to say to him,

"Master, we know that you tell the truth, and teach
the way of God with sincerity, regardless of the conse-

quences, for you are impartial. So give us your opinion: 17
Is it right to pay the poll-tax to the emperor, or not?"
But he saw their malice, and said, 18
"Why do you put me to such a test, you hypocrites? 19
Show me the poll-tax coin!"
And they brought him a denarius. And he said to them, 20
"Whose head and title is this?"
They answered, 21
"The emperor's."
Then he said to them,
"Then pay the emperor what belongs to the emperor,
and pay God what belongs to God!"
And when they heard it they were amazed, and they 22
went away and left him.
On the same day some Sadducees came up to him, 23
claiming that there is no resurrection, and they asked him
this question:
"Master, Moses said, 'If a man dies without children 24
his brother shall marry his widow, and raise up a family for
him.' Now there were seven brothers among us. The 25
first of them married and died, and as he had no children, he
left his wife to his brother; so did the second, and the third, 26
and the rest of the seven. After them all the woman died. 27
At the resurrection which one's wife will she be? For they 28
all married her."
Jesus answered them, 29
"You are wrong, because you do not understand the
Scriptures nor the power of God. For after the resurrection 30
there is no marrying or being married, but they live as
angels do in heaven. But as to the resurrection of the dead, 31
did you never read what was said to you by God, 'I am the 32
God of Abraham, the God of Isaac, and the God of Jacob'?
He is not the God of dead men but of living!"
When the crowd heard this, they were astounded at his 33
teaching.
And when the Pharisees heard that he had silenced the 34
Sadducees, they gathered together, and one of them, an 35
expert in the Law, to test him, asked,
"Master, what command is greatest in the Law?" 36

37 And he said to him,
"'You must love the Lord your God with your whole
38 heart, your whole soul, and your whole mind.' That is the
39 great, first command. There is a second like it: 'You must
40 love your neighbor as you do yourself.' These two commands
sum up the whole of the Law and the Prophets."
41 While the Pharisees were still gathered there, Jesus
asked them,
42 "What do you think about the Christ? Whose son is he?"
They said to him,
"David's."
43 He said to them,
"How is it then that David under the Spirit's influence
calls him lord, and says,
44 "'The Lord has said to my lord, "Sit at my right hand,
Until I put your enemies under your feet"'?
45 So if David calls him lord, how can he be his son?"
46 And no one could make him any answer, and from that
day no one ventured to ask him any more questions.
23 Then Jesus said to the crowds and to his disciples,
2 "The scribes and Pharisees have taken Moses' seat.
3 So do everything they tell you, and observe it all, but do
4 not do as they do, for they talk but do not act. They tie
up heavy loads and have them put on men's shoulders, but
5 they will not lift a finger to move them. They do everything
they do to have men see it. They wear wide Scripture texts
6 as charms, and they wear large tassels, and they like the
best places at dinners and the front seats in the synagogues,
7 and to be saluted with respect in public places, and to
8 have men call them 'Rabbi.' But you must not let people
call you 'Rabbi,' for you have only one teacher, and you are
9 all brothers. And you must not call anyone on earth your
father, for you have only one father, your heavenly Father.
10 And you must not let men call you master, for you have
11 only one master, the Christ. But he who is greatest among
12 you must be your servant. Whoever exalts himself will be
humbled and whoever humbles himself will be exalted.
14 "But alas for you, you hypocritical scribes and Pharisees,
for you lock the doors of the Kingdom of Heaven in men's

faces, for you will neither go in yourselves nor let those enter who are trying to do so. Alas for you, you hypocritical 15
scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit as you are. Alas for you, you blind guides, who 16
say, 'If anyone swears by the sanctuary, it does not matter, but if anyone swears by the gold of the sanctuary, it is binding.' Blind fools! which is greater, the gold, or the sanctuary that 17
makes the gold sacred? You say, 'If anyone swears by the 18
altar, it does not matter, but if anyone swears by the offering that is on it, it is binding.' You blind men! Which is greater, 19
the offering, or the altar that makes the offering sacred? Anyone who swears by the altar is swearing by it and by 20
everything that is on it, and anyone who swears by the 21
sanctuary is swearing by it and by him who dwells in it; and 22
anyone who swears by heaven is swearing by the throne of God and by him who sits upon it.

"Alas for you, you hypocritical scribes and Pharisees, 23
for you pay tithes on mint, dill, and cummin, and you have let the weightier matters of the Law go—justice, mercy, and integrity. But you should have observed these, without overlooking the others. You blind guides! straining out the 24
gnat, and yet swallowing the camel! Alas for you, you 25
hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisee! You must first clean 26
the inside of the cup and the dish, so that the outside may be clean too. Alas for you, you hypocritical scribes and 27
Pharisees, for you are like white-washed tombs! They look well on the outside, but inside they are full of the bones of the dead, and all that is unclean. So you outwardly appear to 28
men to be upright, but within you are full of hypocrisy and wickedness.

"Alas for you, you hypocritical scribes and Pharisees, for 29
you build tombs for the prophets, and decorate the monuments of the upright, and say, 'If we had been living in the 30
times of our fathers, we would not have joined them in the murder of the prophets.' So you bear witness against 31
yourselves that you are descended from the murderers of the

32 prophets. Go on and fill up the measure of your forefathers'
33 guilt! You serpents! You brood of snakes! How can you
34 escape being sentenced to the pit? This is why I am going to
send you prophets, wise men and scribes, some of whom you
will kill and crucify, and some you will flog in your synagogues
35 and hunt from one town to another; it is that on your heads
may come all the righteous blood shed on the earth from the
blood of Abel the upright to the blood of Zechariah,
Barachiah's son, whom you murdered between the sanctuary
36 and the altar! I tell you, all this will come upon this age!
37 "O Jerusalem, Jerusalem! murdering the prophets, and
stoning those who are sent to her, how often I have longed
to gather your children around me, as a hen gathers her brood
38 under her wings, but you refused! Now I leave you to
39 yourselves. For I tell you, you will never see me again until
you say, 'Blessed be he who comes in the Lord's name!'"
24 And Jesus left the Temple and was going away, when
his disciples came up to him to call his attention to the
2 Temple buildings. But he answered,
"Do you see all this? I tell you, not one stone will be
left here upon another but shall be torn down."
3 As he was sitting on the Mount of Olives, the disciples
came up to him by themselves, and said to him,
"Tell us when this is to happen, and what will be the sign
of your coming, and of the close of the age."
4 Jesus answered,
5 "Take care that no one misleads you about this. For
many will come under my name, and say, 'I am the Christ,'
6 and many will be misled by them. You will hear of wars and
rumors of war; do not let yourselves be alarmed. They have
7 to come, but that is not the end. For nation will rise in
arms against nation, and kingdom against kingdom, and there
8 will be famines and earthquakes here and there. All this is
9 only the beginning of the sufferings. Then they will hand
you over to persecution and they will put you to death, and
you will be hated by all the heathen because you bear my
10 name. Then many will fall away and betray one another
11 and hate one another. Many false prophets will appear,
12 and many will be misled by them, and because of the increase

of wickedness, most men's love will grow cold. But he who 13
holds out to the end will be saved. And this good news 14
of the kingdom will be preached all over the world, to
testify to all the heathen, and then the end will come.

"So when you see the dreadful desecration, of which the 15
prophet Daniel spoke, set up in the Holy Place"—the reader
must take note of this—"then those who are in Judea must 16
fly to the hills; a man on the roof of his house must not go 17
down to get things out of it, and a man in the field must not 18
turn back to get his coat. But alas for women who are with 19
child at that time or who have babes! And pray that you 20
may not have to fly in winter or on the Sabbath, for there will 21
be greater misery then than there has ever been from the
beginning of creation until now, or ever will be again. If 22
those days had not been cut short, nobody would have
escaped, but for the sake of God's people those days will be
cut short.

"If anyone says to you at that time, 'Look! here is the 23
Christ!' or 'There he is!' do not believe it, for false Christs 24
and false prophets will appear, and they will show great signs
and wonders to mislead God's chosen people if they can. Here 25
I have told you beforehand. So if they say to you, 26
'There he is, in the desert!' do not go out there; 'Here he is,
in a room in here!' do not believe it. For just as the lightning 27
starts in the east and flashes to the west, so the coming of the
Son of Man will be. Wherever there is a dead body, the 28
vultures will flock.

"But immediately after the misery of those days, the sun 29
will be darkened, and the moon will not shed its light, and
the stars will fall from the sky, and the forces of the sky will
shake. Then the sign of the Son of Man will appear in 30
the sky, and all the nations of the earth will lament when
they see the Son of Man coming on the clouds of the sky,
in all his power and splendor. And he will send out his 31
angels with a loud trumpet-call, and they will gather his
chosen people from the four winds, from one end of the sky
to the other.

"Let the fig tree teach you the lesson. As soon as its 32
branches grow soft and put forth leaves, you know that

33 summer is coming. So when you see all these things, you
34 must know that he is just at the door. I tell you, these things
35 will all happen before the present age passes away. Earth
and sky will pass away but my words will never pass away.
36 But about that day or hour no one knows, not even the angels
37 in heaven nor the Son, but only the Father. For just as it was
in the time of Noah, it will be at the coming of the Son of Man.
38 For just as in those days before the flood people were eating
and drinking, marrying and being married, until the very
39 day Noah entered the ark, and knew nothing about it until
the flood came and destroyed them all, so it will be at the
40 coming of the Son of Man. Two men will be in the field;
41 one will be taken and one left. Two women will be grinding
42 with the handmill; one will be taken and one left. So you
must be on the watch, for you do not know on what day your
43 Master is coming. But you may be sure of this, that if the
master of the house had known in what part of the night the
thief was coming, he would have been on the watch, and
44 would not have let his house be broken into. Therefore you
must be ready too, for the Son of Man is coming at a time
when you do not expect him.

45 "Who then will be the faithful, thoughtful slave whom
his master put in charge of his household, to give the
46 members of it their supplies at the proper time? Blessed is
that slave if his master when he returns finds him doing it.
47 I tell you, he will put him in charge of all his property.
48 But if he is a bad slave and says to himself, 'My master is
49 going to stay a long time,' and begins to beat the other
50 slaves, and eats and drinks with drunkards, that slave's
master will come back some day when he does not expect him,
51 and at some time of which he does not know, and will cut him
in two, and put him with the hypocrites, to weep and gnash
his teeth.

25 "Then the Kingdom of Heaven will be like ten brides-
maids who took their lamps and went out to meet the bride-
2 groom. Now five of them were foolish and five were sensible.
3 For the foolish ones brought their lamps but brought no
4 oil with them, but the sensible ones with their lamps
5 brought oil in their flasks. As the bridegroom was slow in

coming, they all grew drowsy and fell asleep. But in the 6
middle of the night there was a shout 'Here is the bride-
groom! Come out and meet him!' Then all the bridesmaids 7
awoke, and trimmed their lamps. And the foolish ones said 8
to the sensible ones, 'Give us some of your oil, for our lamps
are going out.' But the sensible ones answered, 'There may 9
not be enough for us and you. You had better go to the
dealers and buy yourselves some.' But while they were 10
gone to buy it, the bridegroom arrived, and the ones that were
ready went in with him to the wedding banquet, and the
door was closed. Afterward the other bridesmaids came and 11
said, 'Sir! Sir! Open the door for us!' But he answered, 12
'I tell you, I do not know you!' So you must be on the watch, 13
for you do not know either the day or the hour.

"For it is just like a man who was going on a journey, 14
and called in his slaves, and put his property in their hands.
He gave one five thousand dollars, and another two thousand, 15
and another one thousand; to each according to his ability.
Then he went away. The man who had received the five 16
thousand dollars immediately went into business with the
money, and made five thousand more. In the same way 17
the man who had received the two thousand made two
thousand more. But the man who had received the one 18
thousand went away and dug a hole in the ground and hid
his master's money. Long afterward, their master came 19
back and settled accounts with them. And the man who 20
had received the five thousand dollars came up bringing
him five thousand more, and said, 'Sir, you put five thousand
dollars in my hands; here I have made five thousand more.'
His master said to him, 'Well done, my excellent, faithful 21
slave! you have been faithful about a small amount; I will
put a large one into your hands. Come, share your master's
enjoyment!' And the man who had received the two 22
thousand came up and said 'Sir, you put two thousand
dollars into my hands; here I have made two thousand
more.' His master said to him, 'Well done, my excellent, 23
faithful slave! you have been faithful about a small amount;
I will put a large one into your hands. Come! share your
master's enjoyment.' And the man who had received the 24

one thousand came up and said, 'Sir, I knew you were a
hard man, who reaped where you had not sown, and gathered
25 where you had not threshed, and I was frightened, and I
went and hid your thousand dollars in the ground. Here
26 is your money!' His master answered, 'You wicked, idle
slave! You knew that I reaped where I had not sown and
27 gathered where I had not threshed? Then you ought to
have put my money in the bank, and then when I came back
28 I would have gotten my property with interest. So take the
thousand dollars away from him, and give it to the man who
29 has the ten thousand, for the man who has will have more
given him, and will be plentifully supplied, and from the
man who has nothing even what he has will be taken away.
30 And put the good-for-nothing slave out into the darkness
outside, to weep and grind his teeth there.'

31 "When the Son of Man comes in his splendor, with all his
angels with him, he will take his seat on his glorious throne,
32 and all the nations will be gathered before him, and he will
separate them from one another, just as a shepherd separates
33 his sheep from his goats, and he will put the sheep at his right
34 hand and the goats at his left. Then the king will say to
those at his right, 'Come, you whom my Father has blessed,
take possession of the kingdom which has been destined for
35 you from the creation of the world. For when I was hungry,
you gave me food, when I was thirsty you gave me something
to drink, when I was a stranger, you invited me to your homes,
36 when I had no clothes, you gave me clothes, when I was sick,
you looked after me, when I was in prison, you came to see
37 me.' Then the upright will answer, 'Lord, when did we see
you hungry and give you food, or thirsty, and give you some-
38 thing to drink? When did we see you a stranger, and invite
you home, or without clothing, and supply you with it?
39 When did we see you sick or in prison, and go to see you?'
40 The king will answer, 'I tell you, in so far as you did it to one
of the humblest of these brothers of mine, you did it to me.'
41 Then he will say to those at his left, 'Begone, you accursed
people, to the everlasting fire destined for the devil and his
42 angels! For when I was hungry, you gave me nothing to eat,
and when I was thirsty you gave me nothing to drink,

when I was a stranger, you did not invite me home, when I 43
had no clothes, you did not supply me, when I was sick and in
prison, you did not look after me.' Then they in their turn 44
will answer, 'Lord, when did we see you hungry, or thirsty,
or a stranger, or in need of clothes, or sick, or in prison, and
did not wait upon you?' Then he will answer, 'I tell you, 45
in so far as you failed to do it for one of these people who are
humblest, you failed to do it for me.' Then they will go away 46
to everlasting punishment, and the upright to everlasting
life."

When Jesus had finished this discourse he said to his 26
disciples,

"You know that in two days the Passover Festival will 2
come, and the Son of Man will be handed over to be crucified."

Then the high priests and the elders of the people gathered 3
in the house of the high priest, whose name was Caiaphas,
and plotted to arrest Jesus by stealth and put him to death. 4
But they said, 5

"It must not be during the festival, or there may be a
riot."

When Jesus got back to Bethany, to the house of Simon 6
the leper, a woman came up to him with an alabaster flask 7
of very expensive perfume and poured it upon his head, while
he was at table. When his disciples saw it, they said indig- 8
nantly,

"What was the use of wasting it like that? It might 9
have been sold for a large sum, and the money given to the
poor."

But Jesus observed this and said to them, 10

"Why do you bother the woman? It is a fine thing
that she has done to me. For you always have the poor 11
among you, but you will not always have me. In pouring 12
this perfume on me she has done something to prepare me for
burial. I tell you, wherever this good news is preached all 13
over the world, what she has done will also be told, in
memory of her."

Then one of the Twelve, named Judas Iscariot, went to 14
the high priests, and said, 15

"What will you give me if I hand him over to you?"

16 And they counted him out thirty silver pieces. And from
that time he watched for a good opportunity to hand him
17 over to them.

On the first day of the festival of Unleavened Bread, the disciples came to Jesus and said,

"Where do you wish us to make the preparations for you to eat the Passover supper?"

18 And he said,

"Go into the city, to a certain man, and say to him, The Master says, "My time is near. I am going to keep the Passover at your house with my disciples."'"

19 So the disciples did as Jesus directed them, and prepared the Passover supper.

20 When evening came, he took his place at table with
21 the twelve disciples. And as they were eating, he said,

"I tell you, one of you will betray me!"

22 They were deeply hurt and began to say to him one after another,

"Can it be I, Master?"

23 He answered,

"The man who just dipped his hand in the same dish with
24 me is going to betray me. The Son of Man is to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!"

25 Judas, who betrayed him, said,

"Can it be I, Master?"

He said to him,

"You are right!"

26 As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying,

"Take this and eat it. It is my body!"

27 And he took the wine-cup and gave thanks and gave it to them, saying,

28 "You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many
29 people, for the forgiveness of their sins. And I tell you I will never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's kingdom!"

After singing the hymn, they went out of the city and 30
up the Mount of Olives.

Then Jesus said to them, 31

"You will all desert me tonight, for the Scriptures say,
'I will strike the shepherd, and the sheep of the flock
will be scattered.' But after I am raised to life again, I will 32
go back to Galilee before you."

Peter answered, 33

"If they all desert you, I will never do it!"

Jesus said to him, 34

"I tell you, tonight, before a cock crows, you will disown
me three times!"

Peter said to him, 35

"Even if I have to die with you, I will never disown
you!" All the disciples said so too.

Then Jesus came with them to a place called Gethsemane, 36
and he said to the disciples,

"Sit down here while I go over yonder and pray."

And he took Peter and Zebedee's two sons with him, 37
and he began to show grief and distress of mind. Then he 38
said to them,

"My heart is almost breaking. You must stay here and
keep watch with me."

And he went on a little way, and tnrew himself on his 39
face, and prayed, saying,

"My Father, if it is possible, let this cup pass by me.
Yet not as I please but as you do!"

When he went back to the disciples he found them 40
asleep. And he said to Peter,

"Then were you not able to watch with me for one hour?
You must all watch, and pray that you may not be exposed 41
to trial! One's spirit is eager, but flesh and blood are weak!"

He went away again a second time and prayed, saying, 42

"My Father, if it cannot pass by me without my drinking
it, your will be done!"

When he came back he found them asleep again, for they 43
could hardly keep their eyes open. And he left them and 44
went away again and prayed a third time, in the same words as
before. Then he came back to the disciples and said to them, 45

"Are you still sleeping and taking your rest? See, the
time has come for the Son of Man to be handed over to wicked
46 men! Get up! Let us be going! Look! Here comes my
betrayer!"
47 Just as he was speaking, Judas, one of the Twelve, came
up, and with him a great crowd with swords and clubs, from
48 the high priests and the elders of the people. Now the man
who betrayed him gave them a signal, saying
"The one I kiss is the man. Seize him!"
49 And he went straight up to Jesus and said,
"Good evening, Master!" and kissed him affectionately.
50 Jesus said to him,
"My friend, do your errand."
Then they came up and laid hands on Jesus and secured
51 him. One of the men with Jesus put out his hand and drew
his sword, and striking at the high priest's slave, cut his ear
52 off. Then Jesus said to him,
"Put your sword back where it belongs! For all who
53 draw the sword will die by the sword. Do you suppose I
cannot appeal to my Father, and he would at once furnish me
54 more than twelve legions of angels? But then how are the
Scriptures to be fulfilled, which say that this must happen?"
55 At that same time Jesus said to the crowd,
"Have you come out to arrest me with swords and clubs,
as though I were a robber? Day after day I have sat in the
56 Temple teaching, and you never seized me. But this has all
taken place in fulfilment of the writings of the prophets."
Then all the disciples left him and made their escape.
57 The men who had seized Jesus took him away to Caiaphas,
the high priest, at whose house the scribes and elders had
58 gathered. And Peter followed him at a distance as far as the
courtyard of the high priest's house, and he went inside and
59 sat down among the attendants to see how it came out. Now
the high priests and the whole council were trying to get false
testimony against Jesus, so that they might put him to death.
60 And they could not, although many false witnesses presented
61 themselves. But finally two came forward and said,
"This man said, 'I can tear down the sanctuary of God,
and build it up in three days.'"

And the high priest got up and said to him, 62
"Have you no answer to make? What about their evidence against you?"
But Jesus was silent. And the high priest said to him, 63
"I charge you, on your oath, by the living God, tell us whether you are the Christ, the son of God."
Jesus said to him, 64
"It is true. But I tell you you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!"
Then the high priest tore his clothing and said, 65
"He has uttered blasphemy! What do we want of witnesses now? Here you have heard his blasphemy! What is your decision?" 66
They answered,
"He deserves death."
Then they spat in his face and struck him, and others 67
slapped him, saying,
"Show us you are a prophet, you Christ! Who was it 68
that struck you?"
Now Peter was sitting outside in the courtyard, and a 69
maid came up to him, and said,
"You were with Jesus the Galilean, too!"
But he denied it before them all, and said, 70
"I do not know what you mean."
And he went out into the gateway, and another maid saw 71
him, and said to the men there,
"This fellow was with Jesus the Nazarene!"
He denied it again, with an oath, and said, 72
"I do not know the man!"
A little while after the bystanders came up to Peter and 73
said,
"You are certainly one of them too, for your accent shows it!"
Then he started to swear with the strongest oaths, 74
"I do not know the man!"
And at that moment a cock crowed. And Peter remem- 75
bered Jesus' words when he had said,
"Before a cock crows, you will disown me three times!"

And he went outside and wept bitterly.

27 When it was morning, all the high priests and elders of
the people held a consultation about Jesus, with a view to
2 putting him to death. And they bound him and led him
away and handed him over to Pilate the governor.

3 Then Judas who had betrayed him, when he saw that he
had been condemned, in his remorse brought back the thirty
4 silver pieces to the high priests and elders, and said,

"I did wrong when I handed an innocent man over to
death!"

They said,

"What is that to us? You see to it yourself."

5 And he threw down the silver and left the Temple and
6 went off and hung himself. The high priests gathered
up the money, and they said,

"It is not legal to put this into the Temple treasury, for
it is blood money."

7 So after consultation they bought with it the Potter's
8 Field as a burial ground for strangers. For this reason that
piece of ground has ever since been called the Field of Blood.
9 So the words spoken by the prophet Jeremiah were
fulfilled: "They took the thirty silver pieces, the price of the
one whose price had been fixed, on whom some of the Israelites
10 had set a price, and gave them for the Potter's Field as the
Lord directed me."

11 Now Jesus stood before the governor, and the governor
asked him,

"Are you the king of the Jews?"

Jesus said,

"Yes."

12 And while the high priests and elders were making their
13 charges against him, he made no answer. Then Pilate said to
him,

"Do you not hear what evidence they are bringing
against you?"

14 And he made him no reply to even a single accusation, so
15 that the governor was greatly surprised. Now at festival
time the governor was accustomed to release for the people
16 any prisoner whom they chose, and at this time there was a

notorious prisoner named Barabbas. So when they gathered 17
to ask this, Pilate said to them,

"Which one do you want me to release for you, Barabbas,
or Jesus, the so-called Christ?"

For he knew that they had handed him over to him out of 18
envy. Now while he was on the bench his wife sent to him 19
to say,

"Do not have anything to do with that upright man, for
I have just had a painful experience in a dream about
him."

But the chief priests and the elders prevailed on the 20
crowd to ask for Barabbas, and to have Jesus put to death.
And the governor answered, 21

"Which of the two do you want me to release for you?"

They said,

"Barabbas!"

Pilate said to them, 22

"Then what am I to do with Jesus, the so-called Christ?"

They all said,

"Have him crucified!"

He said, 23

"Why, what has he done that is wrong?"

But they shouted all the louder,

"Have him crucified!"

When Pilate saw that he was gaining nothing but that a 24
riot was beginning instead, he took some water and washed
his hands in the presence of the crowd, saying,

"I am not responsible for this man's death; you must see
to it yourselves."

And all the people answered, 25

"His blood be on us and on our children!"

Then he released Barabbas for them, and he had Jesus 26
flogged and handed him over to be crucified.

Then the governor's soldiers took Jesus into the barracks, 27
and got the whole battalion together about him. And they 28
stripped him and put a red cloak on him, and made a wreath 29
of thorns and put it on his head, and they put a stick in his
hand, and knelt down before him in mockery, saying,

"Long live the king of the Jews!"

30 And they spat at him, and took the stick and struck him
31 on the head. And when they had finished making sport of
him, they took off the cloak, and put his own clothes on him,
and led him away to be crucified.
32 As they went out of the city they came upon a Cyrenian
named Simon, and they forced him to carry Jesus' cross.
33 When they came to a place called Golgotha, which means
34 the Place of the Skull, they offered him a drink of wine
mixed with gall, and when he tasted it he would not drink it.
35 And they crucified him and divided up his clothes among
36 them by drawing lots, and sat down there to keep watch of
37 him. They put above his head the charge against him,
which read,

"This is Jesus, the king of the Jews."

38 There were two robbers crucified with him at the time,
39 one at his right and one at his left. And the passers-by
40 jeered at him, shaking their heads and saying,

"You who would tear down the sanctuary, and build one in three days, save yourself! If you are the Son of God, come down from the cross!"

41 And the high priests, too, made sport of him with the
scribes and elders, and said,

42 "He saved others, but he cannot save himself! He is
King of Israel; let him come down from the cross now, and
43 we will believe in him. He trusts in God; let God deliver
him if he cares for him, for he said he was God's son."

44 Even the robbers who were crucified with him abused
him in the same way.

45 Now from noon there was darkness over the whole
46 country until three o'clock. And about three, Jesus called
out loudly,

"Eloi, Eloi, lema sabachthani?" that is, "My God! My God! Why have you forsaken me?"

47 Some of the bystanders when they heard it said,

"The man is calling for Elijah!"

48 And one of them ran off at once and got a sponge and
soaked it in sour wine and put it on the end of a stick and
49 held it up to him to drink. But the others said,

"Let us see whether Elijah will come to save him."

But Jesus cried out again loudly, and gave up his spirit. 50
And at once the curtain of the sanctuary was torn in two from 51
top to bottom. The earth shook, the rocks split, the tombs 52
opened, and many of the saints who had fallen asleep rose
and left their tombs and after his resurrection went into the 53
holy city and showed themselves to many people. And the 54
captain and the men with him who were watching Jesus,
when they saw the earthquake and all that was happening, said,

"He surely must have been a son of God!"

There were several women there watching from a distance 55
who had followed Jesus from Galilee to wait upon him,
among them Mary of Magdala, Mary the mother of James 56
and Joseph, and the mother of Zebedee's sons.

In the evening a rich man named Joseph, from Arimathea, 57
who had himself been a disciple of Jesus, came. He went to 58
Pilate and asked him for Jesus' body. Then Pilate ordered
it to be given to him. And Joseph took the body and 59
wrapped it in a piece of clean linen, and laid it in a new tomb 60
that belonged to him, that he had cut in the rock, and he
rolled a great stone over the doorway of the tomb, and went
away. And Mary of Magdala and the other Mary remained 61
there, sitting before the tomb.

On the next day, that is, the day after the Preparation 62
Day, the high priests and Pharisees went in a body to Pilate
and said, 63

"Sir, we remember that when this impostor was alive
he said, 'After three days I will rise again!' Give orders, there- 64
fore, to have the tomb closely guarded till the third day, so that
his disciples cannot come and steal him, and then tell the
people that he is risen from the dead, and that delusion be
worse than the other was."

Pilate said to them, 65

"Take a guard of soldiers, and go and make it as secure as
you can."

And they went and set the guard and put a seal on the 66
stone.

After the Sabbath, as the first day of the week was 28
dawning, Mary of Magdala and the other Mary went to look
at the tomb. And there was a great earthquake. For an 2

angel of the Lord came down from heaven and went and rolled
3 the stone back and sat upon it. His appearance was like
4 lightning and his clothing was as white as snow. The men
on guard trembled with fear of him, and became like dead
5 men. And the angel said to the women,

"You need not be afraid. I know that you are looking for
6 Jesus who was crucified. He is not here, he has risen, as he
said he would do. Come and see the place where he was lying.
7 Now go quickly and tell his disciples, 'He has risen from the
dead, and is going back to Galilee before you. You will see
him there.' Now I have given you my message."

8 And they hurried away from the tomb frightened and
yet overjoyed, and ran to tell the news to his disciples.
9 And Jesus himself met them, and said,

"Good morning!"

And they went up to him and clasped his feet, and bowed
10 to the ground before him. Jesus said to them,

"You need not be afraid. Go and tell my brothers to go
to Galilee and they will see me there."

11 While they were on their way, some of the guard went into
the city and reported to the high priests all that had happened.
12 And they got together and consulted with the elders, and
13 gave the soldiers a large sum of money, and said to them,

"Tell people that his disciples came in the night and
14 stole him away while you were asleep. And if news of it
reaches the governor, we will satisfy him, and see that you do
not get into trouble."

15 So they took the money and did as they were told.
And this story has been current among the Jews ever since.

16 And the eleven disciples went to Galilee to the mountain
17 to which Jesus had directed them. There they saw him and
bowed down before him, though some were in doubt about it.

18 And Jesus came up to them and said,

"Full authority in heaven and on the earth has been given
19 to me. Therefore go and make disciples of all the heathen,
baptize them in the name of the Father, the Son, and the
20 holy Spirit, and teach them to observe all the commands that
I have given you. I will always be with you, to the very
close of the age."

The beginning of the good news of Jesus Christ. 1
As it is written in the prophet Isaiah, 2
"Here I send my messenger on before you;
He will prepare your way;
Hark! Someone is shouting in the desert, 3
'Get the Lord's way ready,
Make his paths straight,'"
John the baptizer appeared in the desert, and preached 4
repentance and baptism in order to obtain the forgiveness
of sins. And all Judea and everybody in Jerusalem went out 5
to him there, and accepted baptism from him in the Jordan
River, acknowledging their sins. John's clothing was made of 6
hair cloth, and the belt around his waist was leather, and he
lived on dried locusts and wild honey. And this was his 7
message:
"After me there is coming one stronger than I am, one
whose shoes I am not fit to stoop down and untie. I have 8
baptized you in water, but he will baptize you in the holy
Spirit."

It was in those days that Jesus came from Nazareth in 9
Galilee, and was baptized by John in the Jordan. And 10
just as he was coming up out of the water he saw the heavens
torn open and the Spirit coming down like a dove to enter
into him, and out of the heavens came a voice: 11
"You are my Son, my Beloved! You are my Chosen!"
The spirit immediately drove him out into the desert. 12
And he remained in the desert for forty days, and Satan 13
tried to tempt him there; and he was among the wild animals;
but the angels waited on him.
After John was arrested, Jesus went into Galilee proclaim- 14
ing the good news from God, saying, 15

"The time has come and the reign of God is near; repent,
and believe this good news."
16 As he was passing along the shore of the Sea of Galilee,
he saw Simon and his brother Andrew casting their nets in
17 the sea, for they were fishermen. Jesus said to them,
"Come, follow me, and I will make you fish for men."
18 They immediately abandoned their nets and followed
19 him. He went on a little farther and saw James, the son of
Zebedee, and his brother John; they too were in their boat
20 putting their nets in order. He immediately called them.
And they left their father Zebedee in the boat with the hired
men and went off after him.
21 They proceeded to Capernaum, and on the very first
22 Sabbath he went to the synagogue and taught. And they
were amazed at his teaching, for he taught them like one who
23 had authority, and not like the scribes. Just then there
was in their synagogue a man under the control of a foul
spirit, and he cried out,
24 "What do you want of us, Jesus, you Nazarene? Have
you come to destroy us? I know who you are, you are
God's holy One!"
25 Jesus reproved him, and said,
"Silence! Get out of him!"
26 The foul spirit convulsed the man and gave a loud cry
27 and went out of him. And they were all so amazed that they
discussed it with one another, and said,
"What does this mean? It is a new teaching! He
gives orders with authority even to the foul spirits, and they
obey him!"
28 And his fame immediately spread in all directions through
the whole neighborhood of Galilee.
29 As soon as they left the synagogue, they went with
30 James and John to the house of Simon and Andrew. Simon's
mother-in-law was in bed, sick with a fever, and they immedi-
31 ately told him about her. And he went up to her, and
grasping her hand, he made her rise. And the fever left her,
and she waited on them.
32 In the evening, after sunset, they brought to him all
33 who were sick or possessed by demons, and the whole town

was gathered at the door. And he cured many who were 34
sick with various diseases, and drove out many demons, and
he would not let the demons speak, because they knew that
he was Christ.

Early in the morning, long before daylight, he got up 35
and left the house and went off to a lonely spot, and prayed
there. And Simon and his companions sought him out 36
and found him, and said to him, 37

"They are all looking for you!"

He said to them, 38

"Let us go somewhere else, to the neighboring country
towns, so that I may preach in them, too, for that is why
I came out here."

So he went all through Galilee, preaching in their syna- 39
gogues and driving out the demons.

There came to him a leper appealing to him on his knees, 40
saying to him,

"If you only choose, you can cure me."

And he pitied him and stretched out his hand and touched 41
him, and said to him,

"I do choose! Be cured!"

And the leprosy immediately left him, and he was cured. 42
And Jesus immediately drove him away with stern injunc- 43
tions, saying to him, 44

"See that you say nothing about this to anybody, but
begone! show yourself to the priest, and in proof of your cure
make the offerings for your purification which Moses pre-
scribed."

But he went off and began to talk so much about it, and 45
to spread the story so widely, that Jesus could no longer go
into a town openly, but stayed out in unfrequented places,
and people came to him from every direction.

Some days later he came back to Capernaum, and people 2
heard that he was at home, and such a crowd gathered that 2
after a while there was no room even around the door, and he
was telling them his message. And some people came 3
bringing to him a man who was paralyzed, four of them
carrying him. As they could not get him near Jesus on 4
account of the crowd, they broke open the roof just over his

head, and through the opening they lowered the mat with
5 the paralytic lying on it. When Jesus saw their faith, he
said to the paralytic,
"My son, your sins are forgiven."
6 There were some scribes sitting there pondering and
saying to themselves,
7 "Why does this man talk so? This is blasphemy. Who
can forgive sins but God alone?"
8 Jesus, at once perceiving by his spirit that they were
pondering over this, said to them,
9 "Why do you ponder over this in your minds? Which
is easier, to say to this paralytic, 'Your sins are forgiven,'
or to say to him, 'Get up and pick up your mat and
10 walk'? But to let you know that the Son of Man has
authority to forgive sins on earth," turning to the paralytic
11 he said, "I tell you, get up, pick up your mat, and go home!"
12 And he got up, and immediately picked up his mat and
went out before them all, so that they were all astonished and
acknowledged the power of God, saying,
"We never saw anything like this before."
13 He went out of the town again and along the shore,
14 and all the people came to him and he taught them. And as
he was passing along he saw Levi, the son of Alpheus, sitting
at the tollhouse, and he said to him,
"Follow me."
And he got up and followed him.
15 He was at table in his house, with many tax-collectors
and irreligious people who were at table with him and his
disciples, for there were many of them among his followers.
16 And when the scribes who were of the Pharisees' party saw
that he was eating with irreligious people and tax-collectors,
they said to his disciples,
"Why does he eat with tax-collectors and irreligious
people?"
17 Jesus heard it, and said to them,
"It is not well people but the sick who have to have the
doctor. I did not come to invite the pious but the irreligious."
18 Now John's disciples and the Pharisees were keeping a
fast. And people came and asked him,

"Why is it that when John's disciples and the disciples of the Pharisees are keeping the fast, yours are not keeping it?"

Jesus said to them, 19

"Can wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But a time will come when the bridegroom 20 will be taken from them, and when that day comes, they will fast. No one sews a patch of unshrunken cloth on an 21 old coat; or if he does, the patch tears away, the new from the old, and makes the hole worse than ever. And no one 22 pours new wine into old wine-skins; or if he does, the wine bursts the skins, and the wine is lost, and the skins too. New wine has to be put into fresh skins."

He happened to be passing through the wheat fields on the 23 Sabbath, and his disciples began to pick the heads of wheat as they made their way through. And the Pharisees said 24 to him,

"Look! Why are they doing what it is against the law to do on the Sabbath?"

He said to them, 25

"Did you never read what David did, when he was in need and hungry, he and his men? How is it that he went 26 into the house of God when Abiathar was high priest, and ate the Presentation Loaves, which it is against the law for anyone but the priests to eat, and gave some to his companions too?"

And he said to them, 27

"The Sabbath was made for man, not man for the Sabbath, and so the Son of Man is master even of the 28 Sabbath."

He went again to a synagogue, and there was a man 3 there with one hand withered. And they were watching him 2 closely, to see whether he would cure him on the Sabbath, in order to get a charge to bring against him. He said to the 3 man with the withered hand,

"Get up and come forward."

And he said to them, 4

"Is it allowable to do people good on the Sabbath, or to do them harm? To save life or to kill?" But they made 5

no answer. And he looked around at them with anger, hurt by their obstinacy, and he said to the man,

"Hold out your hand!"

6 And he held it out, and his hand was cured. Then the Pharisees left the synagogue and immediately consulted with the Herodians about Jesus, with a view to putting him to death.

7 So Jesus retired with his disciples to the seashore, and a great many people from Galilee followed him, and from 8 Judea and Jerusalem and Idumea and from the other side of the Jordan and from the neighborhood of Tyre and Sidon a great many who had heard of the things he was doing came 9 to him. He told his disciples to have a boat always ready 10 for his use, to prevent his being crushed by the crowd. For he cured so many people that all who had any ailments pressed 11 up to him to touch him. And whenever the foul spirits saw him, they fell down before him and screamed out,

12 "You are the Son of God!" And he warned them repeatedly not to tell who he was.

13 And he went up the hillside and summoned to him 14 those whom he wanted, and they went to him. He appointed twelve of them, whom he called apostles, to be with him 15 and to be sent out to preach, with power to drive out the 16 demons. These were the twelve he appointed: Peter, which 17 was the name he gave to Simon, James the son of Zebedee, and John, James's brother (he named them Boanerges, that is, 18 Sons of Thunder), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon the 19 Zealot, and Judas Iscariot, who betrayed him.

20 Then he went home. And again the crowd gathered in such numbers that there was no chance for them even to have 21 their meals. His relatives heard of it and came over to 22 stop him, for they said that he was out of his mind. And the scribes who had come down from Jerusalem said that he was possessed by Beelzebub and drove out demons by the help 23 of the prince of demons. So he called them to him and spoke to them in figures, saying,

24 "How can Satan drive Satan out? If a kingdom is dis- 25 united, that kingdom cannot last. And if a household is

disunited, that household cannot last. And if Satan has 26
rebelled against himself and become disunited, he cannot
last but is coming to his end. But no one can go into a 27
strong man's house and carry off his property unless he first
binds the strong man; after that he can plunder his house.
I tell you, men will be forgiven for everything, for all their 28
sins and all the abusive things they say. But whoever reviles 29
the holy Spirit can never be forgiven, but is guilty of an
unending sin."

This was because they said, "He is possessed by a foul 30
spirit."

And his mother and his brothers came. And they stood 31
outside the house and sent word in to him to come outside
to them. There was a crowd sitting around him when they 32
told him,

"Your mother and your brothers are outside asking
for you."

He answered, 33

"Who are my mother and my brothers?"

And looking around at the people sitting about him, he 34
said,

"Here are my mother and my brothers! Whoever does 35
the will of God is my brother and sister and mother."

Then he began again to teach by the seashore. And a **4**
crowd gathered around him so great that he got into a boat
and sat in it, a little way from the shore, while all the people
were on the land close to the water. He taught them many 2
lessons in figures, and said to them in the course of his
teaching,

"Listen: A sower went out to sow, and as he was sowing, 3 4
some of the seed chanced to fall by the path, and the birds
came and ate it up. Some of it fell on rocky ground, and 5
where there was not much soil, and it sprang up at once
because the soil was not deep, but when the sun came up, it 6
was scorched, and withered up, because it had no root. Some 7
of the seed fell among the thorns, and the thorns grew up
and choked it out, and it yielded no grain. And some fell on 8
good soil, and came up and grew and yielded thirty, sixty,
even a hundredfold."

9 And he said,
"Let him who has ears be sure to listen!"
10 When he was by himself, those who stayed about him
with the Twelve asked him about the figures he had used.
11 And he said to them,
"To you has been intrusted the secret of the reign of
God, but to those outsiders everything is offered in figures,
so that
"'They may look and look and yet not see,
12 And listen and listen and yet not understand,
13 Lest possibly they should turn and be forgiven.'"
And Jesus said,
"If you do not understand this figure, then how will you
14 understand my other figures? What the sower sows is the
15 message. The ones by the path are those into whose hearts
the message falls, and as soon as they hear it Satan comes
and carries off the message that has been sown in their
16 hearts. It is so too with the ones sown on the rocky ground;
17 they gladly accept the message as soon as they hear it, but
it takes no real root in them and they last only a little while;
then when trouble or persecution comes because of the message
18 they give it up at once. It is different with those sown among
19 the thorns. They are people who listen to the message, but
the worries of the time and the pleasure of being rich and
passions for other things creep in and choke the message out
20 and it yields nothing. And the ones sown in good ground
are the people who listen to the message and welcome it and
yield thirty, sixty, even a hundredfold.
21 "Do people get out the lamp," he said to them, "and
then put it under the peck-measure, or under the bed, instead
22 of putting it up where it belongs? For no one hides anything
except for the purpose of sometime bringing it to light again,
and people keep things secret only to reveal them some day.
23 If anyone has ears let him be sure to listen.
24 "Take care what you hear," he said to them. "The
measure you give will be given to you, and even more beside.
25 For people who have will have more given them, and from
people who have nothing, even what they have will be taken
away.

"The reign of God," he said, "is like a man scattering 26
seed on the ground, and then sleeping at night and getting 27
up by day, while the seed sprouts and comes up, without his
knowing it. The ground of itself is productive, putting 28
forth first a blade, then a head, then fully developed wheat in
the head. But as soon as the crop will let him, the man 29
goes in with his sickle, for the harvest time has come.

"How can we find any comparison," he said, "for the 30
reign of God, or what figure can we use to describe it? It is 31
like a mustard seed, which, when sown in the ground, though
it is the smallest of all the seeds in the world, yet once sown, 32
comes up and grows to be the largest of all the plants, and
produces branches so large that the wild birds can roost
under the shelter of it."

With many such figures he told them the message, as far 33
as they were able to receive it. He said nothing to them 34
except in figures, but in private he explained everything to
his own disciples.

That same day when it was evening he said to them, 35
"Let us cross to the other side."

So they left the crowd and took him away in the boat in 36
which he was sitting. There were other boats with him.
And a heavy squall of wind came on and the waves dashed 37
into the boat, so that it was beginning to fill. He was in the 38
stern, asleep on the cushion. And they woke him up and
said to him,

"Master, does it make no difference to you that we are
sinking?"

Then he awoke and reproved the wind, and said to the sea, 39
"Hush! Silence!"

And the wind went down and there was a great calm.
And he said to them, 40

"Why are you afraid? Have you still no faith?"

And they were very much frightened, and said to one 41
another,

"Who can he be? For even the wind and the sea obey
him."

So they reached the other side of the sea, and landed in the **5**
region of Gerasa. As soon as he got out of the boat, a man 2

possessed by a foul spirit came out of the burial places near
3 by to meet him. This man lived among the tombs, and
no one could any longer secure him even with a chain,
4 for he had often been fastened with fetters and chains and
had snapped the chains and broken the fetters; and there was
5 no one strong enough to master him, and night and day he was
always shrieking among the tombs and on the hills and cutting
6 himself with stones. And catching sight of Jesus in the
7 distance he ran up and made obeisance to him and screamed
out,

"What do you want of me, Jesus, son of the Most High God? In God's name, I implore you, do not torture me."

8 For he was saying to him,

"You foul spirit, come out of this man."

9 He asked him,

"What is your name?"

He said,

"My name is Legion, for there are many of us."

10 And they begged him earnestly not to send them out of
that country.

11 Now there was a great drove of pigs feeding there on the
12 hillside. And they implored him,

"Send us among the pigs, let us go into them."

13 So he gave them permission. And the foul spirits came
out and went into the pigs, and the drove of about two
thousand rushed over the steep bank into the sea and were
14 drowned. And the men who tended them ran away and
spread the news in the town and in the country around, and
15 the people came to see what had happened. When they
came to Jesus and found the demoniac sitting quietly with his
clothes on and in his right mind—the same man who had
16 been possessed by Legion—they were frightened. And those
who had seen it told them what had happened to the
17 demoniac, and all about the pigs. And they began to beg
18 him to leave their district. As he was getting into the boat,
the man who had been possessed begged to be allowed to go
19 with him. And he would not permit it, but said to him,

"Go home to your own people, and tell them all the
20 Lord has done for you and how he took pity on you." And

he went off and began to tell everybody in the Ten Towns
all Jesus had done for him; and they were all astonished.

When Jesus had crossed again in the boat to the other 21
side, a great crowd gathered about him as he stood on the
shore. And a man named Jairus, the leader of a synagogue, 22
came up and seeing him threw himself at his feet and 23
appealed to him, saying,

"My little daughter is at the point of death. Come,
lay your hands on her, so that she may get well and live!"

So he went with him. And a great crowd followed him 24
and pressed around him. And a woman who had had a 25
hemorrhage for twelve years and had had a great deal of 26
treatment from various doctors and had spent all that she had
and had not been benefited at all but had actually grown 27
worse, had heard about Jesus. And she came up in the crowd
behind him and touched his coat, for she said, 28

"If I can only touch his clothes, I shall get well."

The hemorrhage stopped at once, and she felt in her body 29
that she was cured. Jesus instantly perceived that healing 30
power had passed from him, and he turned around in the
crowd and said,

"Who touched my clothes?"

His disciples said to him, 31

"You see the crowd pressing around you, and yet you ask,
'Who touched me?'"

But he still looked around to see the person who had done 32
it. The woman, knowing what had happened to her, came 33
forward frightened and trembling, and threw herself down
at his feet and told him the whole truth. And he said 34
to her,

"My daughter, it is your faith that has cured you. Go
in peace and be free from your disease."

Even as he spoke people came from the house of the 35
leader of the synagogue and said,

"Your daughter is dead. Why should you trouble the
Master any further?"

But Jesus paid no attention to what they said, but said 36
to the leader of the synagogue,

"Do not be afraid, just have faith."

37 He let no one go with him but Peter, James, and James's
38 brother John. They came to the house of the leader of the
synagogue, and there he found everything in confusion, and
39 people weeping and wailing. And he went into the house
and said to them,

"What is the meaning of all this confusion and crying?
40 The child is not dead, she is asleep." And they laughed at
him. But he drove them all out, and took the child's father
and mother and the men who were with him and went into the
41 room where the child was lying. And he grasped her hand
and said to her,

"Taleitha, koum!"—that is to say, "Little girl, I tell you,
get up!"

42 And the little girl immediately got up and walked about,
for she was twelve years old. The moment they saw it they
43 were utterly amazed. And he strictly forbade them to let
anyone know of it, and told them to give her something to eat.

6 Leaving there he went, followed by his disciples, to his
2 own part of the country. When the Sabbath came he began
to teach in the synagogue. And the people were astonished
when they heard him, and said,

"Where did he get all this? How does he come to have
such wisdom? How are such marvelous things done through
3 him? Is he not the carpenter, Mary's son, and the brother
of James, Joses, Judas, and Simon? And do not his sisters
live here among us?"

4 And they took offense at him. Jesus said to them,

"A prophet is treated with honor everywhere except in
his native place and among his relatives and at his home."

5 He could not do any wonder there, except that he put his
6 hands on a few sick people and cured them. And he wondered
at their want of faith.

7 Then he went around among the villages teaching. And
he called the Twelve to him and sent them off two by
8 two, giving them power over the foul spirits. He forbade
them to take anything for the journey except a staff—no
9 bread, no bag, no small change even in their girdles; they
10 were to go in sandals, and not to wear two shirts. And he
said to them,

"Whenever you go to stay at a house, remain in it till you leave that place. If any place refuses to receive you or to 11
listen to you, when you leave it shake off the very dust from the soles of your feet as a warning to them."

So they went out and preached that men should repent, 12
and drove out many demons, and cured many sick people by 13
anointing them with oil.

King Herod heard of him, for his name was now well 14
known, and people were saying that John the baptizer had risen from the dead, and that that was why he was endowed with these extraordinary powers. But others said he was 15
Elijah, and still others that he was a prophet of the old prophetic kind. But when Herod heard of him he said, 16

"John, whom I beheaded, has risen from the dead."

For it was Herod who had sent and seized John and bound 17
him and put him in prison, on account of Herodias, his brother Philip's wife, because Herod had married her. John said 18
to Herod,

"It is not right for you to be living with your brother's wife."

Herodias felt bitterly toward him and wanted him killed. 19
But she could not bring it about, for Herod stood in awe of 20
John, knowing that he was an upright and holy man, and he protected him. And when he heard him talk he was very much disturbed, and yet he liked to hear him. When a 21
holiday came and Herod on his birthday gave a banquet to his courtiers and officers and to the leading men of Galilee, Herodias' own daughter came in and danced for them. And 22
Herod and his guests were delighted, and the king said to the girl,

"Ask me for anything you like and I will give it to you."

And he made oath to her, 23

"I will give you whatever you ask me for, up to half my kingdom."

When she had left the room she said to her mother, 24

"What shall I ask him for?"

But she said,

"The head of John the baptizer."

And she hurried back at once to the king and asked him 25
for it, saying,

"I want you right away to give me John the Baptist's head on a platter."

26 The king was exceedingly sorry, but on account of his oath and his guests he did not like to break his word to her,
27 and he immediately sent one of his guard with orders to get John's head. And he went off and beheaded him in the
28 prison and brought back his head on a platter and gave it to
29 the girl, and the girl gave it to her mother. When his disciples heard of it they came and took his body away and put it in a tomb.

30 The apostles rejoined Jesus and reported to him all they
31 had done and taught. And he said to them,

"Come away by yourselves to some quiet place, and rest a little while."

For people were coming and going in large numbers,
32 and they had no time even for meals. So they set off by
33 themselves in their boat for a secluded place. And many people saw them start and knew of it, and hurried around by land from all the neighboring towns, and got ahead of them.
34 So when he got out of the boat, he found a great crowd gathered, and his heart was touched at the sight of them, because they were like sheep that have no shepherd; and he
35 proceeded to teach them a great deal. When it grew late his disciples came up to him and said,

36 "This is a lonely place and it is getting late. Send the people off to the farms and villages around to buy themselves something to eat."

37 But he answered,

"Give them food yourselves."

They said to him,

"Can we go and buy forty dollars' worth of bread and give it to them to eat?"

38 But he said to them,

"How many loaves have you? Go and see."

They looked, and told him,

"Five, and two fish."

39 And he directed them all to sit down in parties on the
40 fresh grass. And they threw themselves down in groups,
41 in hundreds and in fifties. Then he took the five loaves and

the two fish and looked up to heaven and blessed the loaves
and broke them in pieces and gave them to the disciples to pass
to the people; and he divided the two fish among them all. 42
And they all ate and had enough. And the pieces they 43
gathered up filled twelve baskets, besides the pieces of the
fish. There were five thousand men who ate the loaves. 44

He immediately had his disciples get into the boat and 45
cross before him to the other side toward Bethsaida, while
he was dismissing the crowd. When he had taken leave of 46
the people he went up the hill to pray. When evening came 47
on, the boat was in the middle of the sea, and he was
alone on shore. And he saw that they were straining at the 48
oars, for the wind was against them, and toward morning he
went out to them, walking on the sea, and was going to join
them. They saw him walking on the sea, and thought it was 49
a ghost and screamed aloud, for they all saw him and were 50
terrified. But he immediately spoke to them and said,

"Take courage, it is I. Do not be afraid."

Then he went up to them and got into the boat. And 51
the wind fell. And they were perfectly beside themselves, 52
for they had not understood about the loaves, but their
minds were blinded.

They crossed over to the other side and came to 53
Gennesaret and moored the boat. As soon as they came 54
ashore, the people recognized Jesus, and they hurried all 55
over the countryside and began to bring the sick to him on
their mats, wherever they heard he was. And whatever 56
village or town or farm he went to, they would lay their sick
in the market-place and beg him to let them touch just the
tassel of his cloak, and all who touched it were cured.

The Pharisees gathered about him with some scribes who **7**
had come from Jerusalem. They had noticed that some of 2
his disciples ate their food without first giving their hands a
ceremonial washing to purify them. For the Pharisees and 3
all the Jews observe the rules handed down from their
ancestors, and will not eat until they have washed their
hands in a particular way, and they will not eat anything 4
from the market without first purifying it by sprinkling it,
and they have a number of other observances which have

come down to them, in the way of washing cups, pitchers,
5 and basins. And the Pharisees and the scribes asked him,
"Why do your disciples not observe the rules handed down by our ancestors, but eat their food without purifying their hands?"
6 But he said to them,
"It was about you hypocrites that Isaiah prophesied so finely, in the words,
"'This people honor me with their lips,
Yet their hearts are far away from me.
7 But their worship of me is all in vain,
For the lessons they teach are but human precepts.'
8 "You give up what God has commanded and hold fast to what men have handed down.
9 "How skilful you are," he said to them, "in nullifying what God has commanded in order to observe what has been
10 handed down to you. For Moses said, 'Honor your father and your mother,' and again, 'Whoever abuses his father or
11 mother must be put to death.' But you say, 'If a man says to his father or mother, "Anything of mine that might have been of use to you is Korban,"' that is, consecrated to God,
12 you let him off from doing anything more for his father or
13 mother, and so you nullify what God has said by what you have handed down. You have many such practices."
14 He called the people to him again and said to them,
15 "Listen to me, all of you, and understand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him."
17 When he had left the crowd and gone home, his disciples
18 asked him what he meant by this figure. And he said to them,
"Have not even you any understanding then? Do you not see that nothing that goes into a man from outside can
19 pollute him, since it does not go into his heart but into his stomach and then is disposed of?" So he declared all food
20 clean. He went on to say,
21 "It is what comes out of a man that pollutes him. For it is from inside, from men's hearts, that designs of evil come;
22 immorality, stealing, murder, adultery, greed, malice, deceit,

indecency, envy, abusiveness, arrogance, folly—all these evils 23
come from inside, and they pollute a man."

He left that place and went to the neighborhood of Tyre 24
and Sidon. And he went into a certain house, and wanted
no one to know of it. And he could not keep it secret, but a 25
woman whose little daughter was possessed by a foul spirit
immediately heard about him and came and threw herself
at his feet. Now the woman was a Greek, of Syrophoenician 26
birth. And she begged him to drive the demon out of her
daughter. He said to her, 27

"Let the children first eat all they want, for it is not right
to take the children's bread and throw it to the dogs."

But she answered, 28

"True, sir! and still the dogs under the table eat what
the children leave!"

He said to her, 29

"If you can say that, go home; the demon has left your
daughter."

And she went home and found the child lying on the bed, 30
and the demon gone.

He left the neighborhood of Tyre again and went by way 31
of Sidon to the Sea of Galilee, crossing the district of the
Ten Towns. And they brought to him a man who was deaf 32
and hardly able to speak, and they begged him to lay his
hand on him. He took him off by himself away from the 33
crowd, and put his fingers in the man's ears, and touched
his tongue with saliva. And he looked up to heaven and 34
sighed, and said to him,

"Ephphatha!"—which means "Open."

And his ears were opened and his tongue was released 35
and he talked plainly. And Jesus forbade them to tell 36
anyone about it, but the more he forbade them the more
they spread the news far and wide. And people were utterly 37
amazed, and said,

"How well he has done everything! He even makes the
deaf hear and the dumb speak!"

In those days when a great crowd had gathered again and 8
they had nothing to eat, he called his disciples to him and
said to them,

2 "I pity these people, for they have been staying with me
3 three days now, and they have nothing left to eat. And if
I send them home hungry they will give out on the way, for
some of them come from a distance."
4 His disciples replied,
"Where can anyone get bread enough, here in this
solitude, to satisfy these people's hunger?"
5 "How many loaves have you?" he asked.
"Seven," they said.
6 Then he ordered the people to take their places on the
ground. And he took the seven loaves and gave thanks and
broke them in pieces and gave them to his disciples to pass,
7 and they passed them to the people. They had a few small
fish, and he blessed them and told the disciples to pass them
8 also to the people. And they ate and satisfied their hunger.
9 And the pieces that they left, that were picked up, filled seven
baskets. There were about four thousand of the people. And
10 he dismissed them. Then he immediately got into the boat
with his disciples and went to the district of Dalmanutha.
11 The Pharisees came out and began a discussion with
him, testing him by asking him to show them a sign from
12 heaven. And he sighed deeply and said,
"Why do the men of this day ask for a sign? I tell you,
no sign will be given them."
13 And he left them and got into the boat again and crossed
to the other side.
14 Now they had forgotten to bring any bread, and they
15 had only one loaf with them in the boat. And he warned
them, saying,
"Look out! Be on your guard against the yeast of the
Pharisees and the yeast of Herod!"
16 They were discussing with one another their being without
17 bread. And he noticed it and said to them,
"Why do you discuss your being without bread? Do
you not yet see nor understand? Are your minds so dull?
18 When you have eyes can you not see, and when you have ears
19 can you not hear? Do you not remember how many baskets
of pieces you picked up when I broke the five loaves in
pieces for those five thousand men?"

They said to him,
"Twelve."
"When I broke the seven loaves in pieces for the four 20
thousand, how many baskets of pieces did you pick up?'
They said to him,
"Seven."
He said to them, 21
"Do you not understand yet?"
And they came to Bethsaida. And people brought a blind 22
man to him and begged him to touch him. He took him by 23
the hand and led him outside of the village, and spitting
in his eyes he laid his hands on him and asked him,
"Do you see anything?"
He looked up and said, 24
"I can see the people, for they look to me like trees, only
they are moving about."
Then he laid his hands on his eyes again, and he looked 25
steadily and was cured, and saw everything plainly. And 26
he sent him home and said to him,
"Do not even go into the village."
Then Jesus and his disciples went away to the villages 27
around Caesarea Philippi. On the way he questioned his
disciples and said to them,
"Who do people say that I am?"
They said to him, 28
"John the Baptist; others say Elijah, and others that
you are one of the prophets."
And he asked them, 29
"But who do you say that I am?"
Peter answered and said to him,
"You are the Christ."
And he warned them not to say this about him to anyone. 30
Then he explained to them for the first time that the 31
Son of Man must go through much suffering, and be refused
by the elders and the high priests and the scribes, and be
killed, and rise again three days after. He told them this 32
plainly. And Peter took him aside, and began to reprove
him for it. But turning and seeing his disciples he reproved 33
Peter, and said,

"Get out of my sight, you Satan! for you do not side with God, but with men."

34 And he called the people and his disciples to him and said to them,

"If anyone wants to go with me, he must disregard
35 himself, and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses
36 his life for me and for the good news will preserve it. For what good does it do a man to gain the whole world and yet
37 part with his life? For what can a man give to buy back his
38 life? For if anyone is ashamed of me and my teaching in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory,
9 with the holy angels." And he said to them, "I tell you, some of you who stand here will certainly live to see the reign of God come in its might."

2 Six days after this Jesus took Peter, James, and John with him, and led them up on a high mountain, off by them-
3 selves. And his appearance underwent a change in their presence, and his clothes shone whiter than any earthly
4 bleaching could make them. And Elijah appeared to them,
5 accompanied by Moses, and they talked with Jesus. Then Peter spoke, and said to Jesus,

"Master, how good it is that we are here! Let us put up
6 three huts, one for you and one for Moses and one for Elijah." For he did not know what to say, they were so frightened.
7 And a cloud came and overshadowed them, and from the cloud came a voice,

"This is my Son, my Beloved. Listen to him."

8 And suddenly, on looking around, they saw that there was
9 now no one with them but Jesus alone. As they were going down the mountain, he cautioned them to let no one know what they had seen, until the Son of Man should rise from
10 the dead. And they did not forget what he said, but discussed with one another what he meant by the rising from the
11 dead. And they asked him,

"Why do the scribes say that Elijah has to come first?"

12 He said to them,

"Elijah does come first, and reforms everything, and does not the Scripture say of the Son of Man that he will suffer much and be refused? Why, I tell you, not only has Elijah 13
come, but people have treated him just as they pleased, as the Scripture says about him."

When they came to the disciples, they saw a great crowd 14
around them, and some scribes arguing with them. And all 15
the people were amazed when they saw him, and they ran up to him and greeted him. And he asked them, 16

"What are you discussing with them?"

One of the crowd answered, 17

"Master, I brought my son to you, for he is possessed by a dumb spirit, and wherever it seizes him it convulses him, 18
and he foams at the mouth and grinds his teeth; and he is wasting away. I told your disciples to drive it out, and they could not do it."

He answered them and said, 19

"O you unbelieving people, how long must I be with you? How long must I put up with you? Bring him here to me!"

And they brought the boy to him. As soon as the spirit 20
saw him, it convulsed the boy, and he fell down on the ground and rolled about, foaming at the mouth. Jesus asked 21
the boy's father,

"How long has he been like this?"

And he said,

"From his childhood, and many a time it has thrown 22
him into the fire or into the water, to put an end to him. But if there is anything you can do, take pity on us and help us!"

Jesus said to him, 23

"'If there is anything I can do!' Everything is possible for one who has faith!"

The boy's father immediately cried out, 24

"I have faith! Help my want of faith!"

Then Jesus, seeing that a crowd was rapidly gathering, 25
reproved the foul spirit and said to it,

"You deaf and dumb spirit, get out of him, I charge you, and never enter him again!"

26 And it gave a cry and convulsed him terribly, and went
out of him. And the boy was like a corpse, so that most of
27 them said that he was dead. But Jesus grasped his hand
28 and made him rise, and he stood up. When he had gone
home, and his disciples were alone with him, they asked him,
"Why could not we drive it out?"
29 He said to them,
"This kind of thing can only be driven out by prayer."
30 And they left that place and made their way through
31 Galilee, and he did not wish anyone to know it; for he was
teaching his disciples, saying to them,
"The Son of Man is to be handed over to men, and they
will kill him, and three days after he is killed he will rise
again."
32 But they did not understand what he meant, and they
were afraid to ask him about it.
33 And they reached Capernaum. When he reached home,
he asked them,
"What was it that you were discussing on the way?"
34 But they made no answer, for on the way they had been
discussing with one another which of them was the greatest.
35 And he sat down and called the Twelve in, and said to them,
"If anyone wishes to be first, he must be the last of all
and the servant of all."
36 And he took a child and made him stand among them,
and he put his arms around him, and said to them,
37 "Whoever welcomes one child like this on my account is
welcoming me, and whoever welcomes me, welcomes not me
but him who has sent me."
38 John said to him,
"Master, we saw a man driving out demons with your
name, and we told him not to do so, for he was not one of
our followers."
39 But Jesus said,
"Do not tell him not to do so, for there is no one who
will use my name to do a mighty act, and be able soon after
40 to abuse me. For the man who is not against us is for us.
41 For whoever gives you a cup of water to drink, on the ground
that you belong to Christ, I tell you, will certainly not fail to

be repaid. And whoever causes one of these humble believers 42
to fall might better have a great millstone hung around
his neck and be thrown into the sea. If your hand makes 43
you fall, cut it off. You might better enter upon life maimed,
than go with both your hands to the pit, into the fire that
cannot be put out. And if your foot makes you fall, cut it 45
off. You might better enter upon life crippled, than be
thrown with both your feet into the pit. And if your eye 47
makes you fall, tear it out. You might better get into the
Kingdom of God with only one eye than be thrown with
both your eyes into the pit, where the worm that feeds upon 48
them never dies and the fire is never put out. Everyone 49
must be seasoned with fire. Salt is a good thing, but if 50
salt loses its strength, what will you use to season it? You
must have salt within you, and live in peace with one
another."

And he left that place and went into the district of Judea 10
and crossed the Jordan, and crowds of people again gathered
about him, and again he taught them as he was accustomed
to do. Some Pharisees came up, and in order to test him 2
asked him whether a man should be allowed to divorce his
wife. But he answered, 3

"What has Moses commanded you to do?"

They said, 4

"Moses permits a man to divorce his wife by drawing
up a written divorce-notice."

But Jesus said to them, 5

"It was on account of your perversity that he laid down
that law for you. But from the beginning of the creation, 6
'God made them male and female. Therefore a man must 7
leave his father and mother, and he and his wife must become
one,' and so they are no longer two but one. Therefore what 8 9
God has joined together man must not try to separate."

When they reached the house the disciples asked him 10
about this again. And he said to them, 11

"Anyone who divorces his wife and marries another
woman commits adultery against his former wife, and if a 12
woman divorces her husband and marries another man, she
is an adulteress."

13 And people brought children to him to have him touch
14 them, but the disciples reproved them for it. When Jesus saw it, he was indignant, and said to them,

"Let the children come to me; do not try to stop them,
15 for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at all."

16 And he took the children in his arms and laid his hands on them and blessed them.

17 As he was starting again on his journey, a man came running up to him, and knelt at his feet and asked him,

"Good master, what must I do to make sure of eternal life?"

18 But Jesus said to him,

"Why do you call me good? No one is good but God
19 himself. You know the commandments—'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"

20 But he said to him,

"Master, I have obeyed all these commandments ever since I was a child."

21 And Jesus looked at him and loved him, and he said to him,

"There is one thing that you lack. Go, sell all you have, and give the money to the poor, and then you will have riches in heaven; and come back and be a follower of mine."

22 But his face fell at Jesus' words, and he went away much cast down, for he had a great deal of property.

23 And Jesus looked around and said to his disciples,

"How hard it will be for those who have money to enter the Kingdom of God!"

24 But the disciples were amazed at what he said. And Jesus said to them again,

"My children, how hard it is to enter the Kingdom of
25 God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!"

26 They were perfectly astounded and said to him,

"Then who can be saved?"

27 Jesus looked at them and said,

"For men it is impossible, but not for God, for anything is possible for God."

Peter started to say to him,

"Well, we have left all we had, and have followed you." 28

Jesus said,

"I tell you, there is no one who has given up home or brothers or sisters or mother or father or children or land for me and for the good news, but will receive now in this life a 29 hundred times as much in homes, brothers, sisters, mothers, children, and lands, though not without persecution—and in the coming age eternal life. But many who are first now 30 will be last then, and the last will be first."

As they went on their way up to Jerusalem, Jesus walked 31 ahead of them, and they were in dismay, and those who still followed were afraid. And he took the Twelve aside again and began to tell them what was going to happen to him.

"See!" he said, "We are going up to Jerusalem, and the 32 Son of Man will be handed over to the high priests and scribes, and they will condemn him to death and hand him over to the heathen and they will ridicule him and spit on 33 him and flog him and kill him; and three days after he will rise again."

And Zebedee's two sons, James and John, came up to him 34 and said,

"Master, we want you to do for us whatever we ask."

He said to them,

"What do you want me to do for you?" 35

They said to him,

"Let us sit one at your right hand and one at your left, in your triumph." 36

Jesus said to them,

"You do not know what you are asking for. Can you drink what I am drinking, or undergo the baptism that I am undergoing?" 37

They said to him,

"Yes, we can." 38

Jesus said to them,

"Then you shall drink what I am drinking, and you shall undergo the baptism that I am undergoing; but as for 39 40

sitting at my right or at my left, that is not mine to give, but belongs to those for whom it is destined."

41 When the other ten heard of this they were at first very
42 indignant at James and John. And Jesus called them to him, and said to them,

"You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize
43 over them; but it is not to be so among you. Whoever wants
44 to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's
45 slave. For the Son of Man himself has not come to be waited on, but to wait on other people, and to give his life to free many others."

46 And they came to Jericho. As he was leaving the town with his disciples and a great crowd, Timaeus' son Bartimaeus,
47 a blind beggar, was sitting at the roadside. When he heard that it was Jesus of Nazareth he began to cry out,

"Jesus, you son of David, take pity on me!"

48 Many of the people rebuked him and told him to be still. But he cried out all the louder,

"You son of David, take pity on me!"

49 Jesus stopped and said,

"Call him here."

And they called the blind man and said to him,

"Courage now! Get up, he is calling you!"

50 And he threw off his coat and sprang to his feet and
51 went up to Jesus. Jesus spoke to him and said,

"What do you want me to do for you?"

The blind man said to him,

"Master, let me regain my sight!"

52 Jesus said to him,

"Go your way. Your faith has cured you."

And he immediately regained his sight and followed Jesus along the road.

11 When they were getting near Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, Jesus
2 sent two of his disciples on ahead, and said to them,

"Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never

been ridden. Untie it and bring it here. And if anybody 3
says to you, 'Why are you doing that?' say, 'The Master
needs it, and will send it back here directly.'"

And they set off and found a colt tied in the street at the 4
door of a house, and they untied it. Some of the bystanders 5
said to them,

"What are you doing, untying the colt?"

But they answered them as Jesus had told them to do, 6
and the men let them take it. So they brought the colt to 7
Jesus, and they threw their coats over it and Jesus mounted
it. And many of the people spread their coats in the road, 8
and others cut straw from the fields and scattered it in his
path. And those in front and those behind shouted, 9

"God bless him!
Blessed be he who comes in the Lord's name!
Blessed be the reign of our father David which is coming! 10
God bless him from on high!"

And he came into Jerusalem and into the Temple, and 11
looked it all over; then, as it was already late, he went out
with the Twelve to Bethany.

On the next day, after they had left Bethany, he felt 12
hungry. And he saw in the distance a fig tree covered with 13
leaves, and he went up to it to see if he could find any figs
on it. When he reached it he found nothing but leaves, for
it was not the time for figs. And he spoke to the tree and 14
said to it,

"May no one ever eat fruit from you any more!"

And his disciples heard it.

When they reached Jerusalem, he went into the Temple, 15
and began to drive out of it those who were buying or selling
things in it, and he upset the money-changers' tables and the
pigeon-dealers' seats, and he would not allow anyone to 16
carry anything through the Temple. And he taught them, 17
and said,

"Does not the Scripture say, 'My house shall be called
a house of prayer for all the nations'? But you have made
it a robbers' cave."

The high priests and the scribes heard of this, and they 18
cast about for a way of destroying him, for they were afraid

of him, for all the people were amazed at what he taught.
19 So when evening came, he and his disciples used to go out of
the city.
20 In the morning as they were passing along, they saw
21 that the fig tree was withered, to its very roots. And
Peter remembered about it and said to him,
"Look, Master! The fig tree that you cursed is withered
up!"
22 Jesus answered and said to them,
23 "Have faith in God! I tell you, whoever says to this
mountain, 'Get up and throw yourself into the sea!' and has
no doubt in his mind, but has faith that what he says will
24 happen, shall have it. Therefore I tell you, whenever you
pray or ask for anything, have faith that it has been granted
25 you, and you shall have it. And whenever you stand up to
pray, if you have a grievance against anyone, forgive him, so
that your Father in heaven too may forgive you your offenses."
27 Then they went into Jerusalem again. And as Jesus
was walking about in the Temple, the high priests, scribes,
28 and elders came up and said to him,
"What authority have you for doing as you do? And
who gave you a right to do as you are doing?"
29 Jesus said to them,
"Let me ask you one question, and if you answer me,
30 I will tell you what authority I have for doing as I do. Was
John's baptism from heaven or from men? Answer me."
31 And they argued with one another,
"If we say, 'It was from heaven,' he will say, 'Then why
32 did you not believe him?' Yet can we say, 'It was from
men'?" For they were afraid of the people, because all the
33 people thought John was really a prophet. So they answered
Jesus,
"We do not know."
Jesus said to them,
"Nor will I tell you what authority I have for doing
as I do."
12 Then he began to speak to them in figures.
"A man once planted a vineyard and fenced it in and
hewed out a wine-vat and built a watch tower, and he leased

it to tenants and left the neighborhood. At the proper 2
time he sent a slave to the tenants to get from them a share
of the vintage. And they took him and beat him and sent 3
him back empty-handed. And again he sent another slave 4
to them. And they beat him over the head and treated him
shamefully. And he sent another; and him they killed; and so 5
with many others, some they beat and some they killed. He 6
still had one left to send, a dearly loved son. He sent him
to them last of all, thinking, 'They will respect my son.'
But the tenants said to one another, 'This is his heir! 7
Come on, let us kill him, and the property will belong to
us!' So they took him and killed him, and threw his body 8
outside of the vineyard. What will the owner of the vineyard 9
do? He will come back and put the tenants to death and
give the vineyard to others. Did you never read this passage 10
of Scripture:

"'That stone which the builders rejected
Has become the cornerstone;
This came from the Lord 11
And seems marvelous to us'?"

And they tried to have him arrested, but they were 12
afraid of the people, for they knew that the illustration was
aimed at them. And they left him and went away.

They sent some Pharisees and Herodians to him to 13
entrap him in argument. And they came up and said to 14
him,

"Master, we know that you tell the truth regardless of the
consequences, for you are not guided by personal considera-
tions, but teach the way of God with sincerity. Is it right
to pay the poll tax to the emperor or not? Should we pay it, 15
or refuse to pay it?"

But he saw through their pretense, and said to them,

"Why do you put me to such a test? Bring me a denarius
to look at."

And they brought him one. He said to them, 16

"Whose head and title is this?"

And they told him,

"The emperor's."

And Jesus said, 17

"Pay the emperor what belongs to the emperor, and pay God what belongs to God!"

And they were astonished at him.

18 Some of the Sadducees, who say there is no resurrection, came to him and asked him a question.

19 "Master," they said, "Moses made us a law that if a man's brother died, leaving a wife but no child, the man should marry the widow and raise up a family for his brother.
20 There were once seven brothers. And the eldest married
21 a wife and died, leaving no child. And the second married her, and died without leaving any child, and so did the third.
22 And none of the seven left any child. Finally, the woman
23 died too. At the resurrection, which one's wife will she be? For all seven of them married her."

24 Jesus said to them,

"Does not this show that you are wrong, and do not understand either the Scriptures or the power of God?
25 For when people rise from the dead, there is no marrying or
26 being married, but they live as angels do in heaven. But as to the dead being raised, have you never read in the Book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the
27 God of Jacob'? He is not God of dead men but of living! You are entirely wrong."

28 One of the scribes came up and heard them arguing. He saw that Jesus had answered them well, and he asked him,

"Which is the first of all the commands?"

29 Jesus answered,

"The first one is, 'Hear, Israel! The Lord our God is
30 one lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your
31 whole strength.' And this is the second: 'You must love your neighbor as you do yourself.' No other command is greater than these."

32 The scribe said to him,

"Really, Master, you have finely said that he stands
33 alone, and there is none but he, and to love him with one's whole heart, one's whole understanding, and one's whole

strength, and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices."

And Jesus saw that he answered thoughtfully, and he said 34
to him,

"You are not far from the Kingdom of God!"

And no one ventured to ask him any more questions.

As Jesus was teaching in the Temple, he answered them 35
and said,

"How can the scribes say that the Christ is a son of David? David himself, under the influence of the holy 36
Spirit, said,

" 'The Lord has said to my lord, "Sit at my right hand
Until I put your enemies under your feet." '

David himself calls him lord, and how can he be his 37
son?"

The mass of the people liked to hear him. And in the 38
course of his teaching he said to them,

"Beware of the scribes who like to go about in long robes and to be saluted with respect in public places, and to have 39
the front seats in the synagogues and the best places at dinners—men that eat up widows' houses and to cover it 40
up make long prayers! They will get a far heavier sentence!"

And he sat down facing the treasury and watched the 41
people dropping money into it; and many rich people were putting in large sums. A poor widow came up and dropped 42
in two little copper coins which make a cent. And he 43
called his disciples to him and said,

"I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but 44
she in her want has put in everything she possessed—all she had to live on."

As he was leaving the Temple, one of his disciples said 13
to him,

"Look, Master! What wonderful stones and buildings!"

Jesus said to him, 2

"Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn down."

3 As he was sitting on the Mount of Olives opposite the
Temple, Peter, James, John, and Andrew asked him, apart
from the others,
4 "Tell us when this is to happen, and what the sign will
be when it is all just going to be carried out."
5 And Jesus said to them,
6 "Take care that no one misleads you about this. Many
will come under my name and say 'I am he,' and many will
7 be misled by them. But when you hear of wars and rumors
of war, you must not be alarmed. They have to come, but
8 it is not yet the end. For nation will rise in arms against
nation and kingdom against kingdom; there will be earth-
quakes here and there, there will be famines. This is only
9 the beginning of the sufferings. But you must be on your
guard; they will hand you over to courts and you will
be taken into synagogues and beaten, and you will be
brought before governors and kings on my account, to
10 testify to them. For before the end the good news must
11 be preached to all the heathen. When they are taking you
off to trial do not worry beforehand about what you ought to
say, but say whatever is given you when the time comes,
12 for it is not you that will speak, but the holy Spirit. Brother
will give up brother to be put to death, and the father his
child, and children will turn against their parents and have
13 them put to death. You will be hated by everyone, because
you bear my name. But he who holds out to the end will be
14 saved. But as soon as you see the dreadful desecration
standing where he has no right to stand" (the reader must take
note of this), "then those who are in Judea must fly to the
15 hills; a man on the roof of his house must not go down or
16 go into the house to get anything out of it, and a man in the
17 field must not turn back to get his coat. Alas for women
18 who are with child at that time, or who have babies! Pray
19 that it may not be winter when it comes, for there will be
such misery in those days as there has never been since the
beginning of God's creation until now, and never will be again.
20 If the Lord had not cut those days short, nobody would have
escaped, but for the sake of his own chosen people he has cut
21 the days short. If anyone says to you at that time, 'Look!

Here is the Christ!' or 'Look! There he is!' do not believe
it. For false Christs and false prophets will appear, and 22
they will show signs and wonders to mislead God's chosen
people if they can. But you must be on your guard; I have 23
told you all about it beforehand. But in those days, when 24
that misery is over, the sun will be darkened and the moon
will not shed its light and the stars will fall from the sky and 25
the forces in the sky will shake. Then they will see the Son of 26
Man coming on the clouds with great power and glory, and 27
then he will send out the angels and gather his chosen people
from the four winds, from one end of the world to the other.

"Let the fig tree teach you the lesson. As soon as its 28
branches grow soft and put forth leaves you know that
summer is coming. So when you see these things happening, 29
you must know that he is just at the door. I tell you, these 30
things will all happen before the present age passes away.
Earth and sky will pass away, but my words will not. 31
But about that day or hour no one knows, not even the angels 32
in heaven, nor the Son; only the Father. You must look out 33
and be on the alert, for you do not know when it will be time;
just as a man when he leaves home to go on a journey, and 34
puts his slaves in charge, each with his duties, gives orders
to the watchman to keep watch. So you must be on the 35
watch, for you do not know when the master of the house is
coming—in the evening or at midnight or toward daybreak
or early in the morning—for fear he should come unexpectedly 36
and find you asleep. And what I am telling you I mean 37
for all—Be on the watch!"

It was now two days before the festival of the Passover 14
and of Unleavened Bread. And the high priests and scribes
were casting about for a way to arrest him by stealth and
put him to death, for they said, 2

"It must not be during the festival, or there may be a
riot."

Jesus was in Bethany, at the house of Simon the leper, 3
and as he was at table, a woman came in, with an alabaster
flask of pure nard perfume, very expensive; she broke the flask
and poured the perfume on his head. But there were some 4
who said indignantly to themselves,

5 "What was the use of wasting the perfume like that? It might have been sold for more than sixty dollars, and the money have been given to the poor."

6 And they grumbled at her. But Jesus said,

"Leave her alone. Why do you bother her? It is a fine
7 thing that she has done to me. For you always have the poor among you, and whenever you please you can do for
8 them, but you will not always have me. She has done all she could; she has perfumed my body in preparation for my
9 burial. I tell you, wherever the good news is preached all over the world, what she has done will also be told, in memory of her."

10 Then Judas Iscariot, one of the Twelve, went to the
11 high priests to betray Jesus to them. They were delighted to hear it and promised to pay him for it. So he was watching for an opportunity to betray him to them.

12 On the first day of the festival of Unleavened Bread, on which it was customary to kill the Passover lamb, Jesus' disciples said to him,

"Where do you wish us to go and make the preparations for you to eat the Passover supper?"

13 So he sent away two of his disciples, saying to them,

"Go into the city, and you will meet a man carrying a
14 pitcher of water. Follow him, and whatever house he goes into, say to the man of the house, 'The Master says, "Where is my room where I can eat the Passover supper with my
15 disciples?"' And he will show you a large room upstairs, furnished and ready. Make your preparations for us there."

16 So the disciples started and went into the city, and found everything just as he had told them; and they prepared the Passover supper.

17 When it was evening he came with the Twelve. And
18 when they were at the table eating, Jesus said,

"I tell you, one of you is going to betray me—one who is eating with me."

19 And they were hurt, and said to him one after another,

"Can it be I?"

He said to them,

"It is one of the Twelve, who is dipping his bread in 20
the same dish with me. For the Son of Man is indeed to go 21
away as the Scriptures say of him, but alas for the man by
whom the Son of Man is betrayed! It would have been
better for that man if he had never been born."

As they were eating, he took a loaf and blessed it, and 22
he broke it in pieces and gave it to them, saying,

"Take this. It is my body."

And he took the wine cup and gave thanks and gave it to 23
them and they all drank from it. And he said to them, 24

"This is my blood which ratifies the agreement, and is to
be poured out for many people. I tell you, I will never 25
drink the product of the vine again till the day when I shall
drink the new wine in the Kingdom of God."

After singing the hymn they went out of the city and up 26
the Mount of Olives. And Jesus said to them, 27

"You will all desert me, for the Scriptures say, 'I will
strike the shepherd, and the sheep will be scattered.' But after 28
I am raised to life again I will go back to Galilee before you."

But Peter said to him, 29

"Even if they all desert you, I will not!"

Jesus said to him, 30

"I tell you, this very night before the cock crows twice
you yourself will disown me three times!"

But he persisted vehemently, 31

"If I have to die with you, I will never disown you."

And they all said the same thing.

They came to a place called Gethsemane, and he said 32
to his disciples,

"Sit down here while I pray."

And he took Peter, James, and John along with him, and 33
he began to feel distress and dread, and he said to them, 34

"My heart is almost breaking. You must stay here and
keep watch." And he went on a little way and threw himself 35
on the ground and prayed that if it were possible he might
be spared the hour of trial; and he said, 36

"Abba!" that is, Father, "Anything is possible for you!
Take this cup away from me! Yet not what I please but
what you do!"

37 When he went back he found them asleep, and he said to
Peter,
"Simon, are you asleep? Were you not able to watch for
38 one hour? You must all watch and pray that you may not
be subjected to trial. One's spirit is eager, but human nature
is weak."
39 He went away again and prayed in the same words as
40 before. When he came back he found them asleep again,
for they could hardly keep their eyes open; and they did not
know what answer to make to him. When he came back for
41 the third time, he said to them,
"Are you still sleeping and taking your rest? Enough
of this! The time has come. See! the Son of Man is betrayed
42 into the hands of wicked men. Get up, let us be going.
Look! here comes my betrayer!"
43 Just at that moment, while he was still speaking, Judas,
who was one of the Twelve, came up, and with him a crowd of
men with swords and clubs, from the high priests, scribes, and
44 elders. Now the man who betrayed him had given them a
signal, saying,
"The one I kiss is the man. Seize him and take him
safely away."
45 So when he came he went straight up to Jesus and said,
"Master!" and kissed him affectionately.
46 And they laid hands on him and seized him. But one of
47 the bystanders drew his sword and struck at the high priest's
48 slave and cut his ear off. And Jesus spoke and said to them,
"Have you come out to arrest me with swords and clubs,
49 as though I were a robber? I have been among you day after
day in the Temple teaching, and you never seized me. But
let the Scriptures be fulfilled!"
50 Then all the disciples left him and made their escape.
51 And a young man followed him with nothing but a linen cloth
52 about his body; and they seized him, but he left the cloth
behind and ran away naked.
53 They took Jesus away to the high priest, and all the high
54 priests, elders, and scribes came together. And Peter
followed him at a distance, right into the courtyard of the high
priest and sat down with the attendants and warmed himself

at the fire. The high priests and the whole council tried 55
to get evidence against Jesus in order to put him to death,
and they could find none, for while many gave false 56
testimony against him their evidence did not agree. Some got 57
up and gave false testimony against him to this effect:

"We ourselves have heard him say, 'I will tear down this 58
sanctuary built by men's hands, and in three days I will build
another, made without hands.'"

And even then their evidence did not agree. Then the 59
high priest got up and came forward into the center and 60
asked Jesus,

"Have you no answer to make? What about their
evidence against you?"

But Jesus was silent and made no answer. The high 61
priest again questioned him and said to him,

"Are you the Christ, the son of the Blessed One?"

But Jesus said, ... 62

"I am! and you will all see the Son of Man seated at the
right hand of the Almighty and coming in the clouds of the
sky!"

Then the high priest tore his clothing, and said, 63

"What do we want of witnesses now? Did you hear 64
his blasphemy? What is your decision?"

And they all condemned him as deserving to be put to
death. And some started to spit at him and to blindfold 65
him and strike him, and say to him,

"Now show that you are a prophet!"

And the attendants slapped him as they took charge of him.

While Peter was down in the courtyard, one of the high 66
priest's maids came up, and seeing Peter warming himself, 67
she looked at him and said,

"You were with this Jesus of Nazareth too!"

But he denied it, saying, ... 68

"I do not know or understand what you mean."

He went out into the gateway. And the maid saw him 69
there and began again to tell the bystanders,

"This fellow is one of them!"

But he denied it again. And again a little while after, 70
the bystanders said to Peter,

"You certainly are one of them, for you are a Galilean!"

71 But he began to swear with the strongest oaths,
"I do not know this man that you are talking about!"

72 At that moment for the second time a cock crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will disown me three times!" And at that, he wept aloud.

15 As soon as it was daylight, the high priests held a consultation with the elders and scribes, and they and the whole council bound Jesus and took him away and handed him
2 over to Pilate. Pilate asked him,
"Are you the king of the Jews?"
He answered,
"Yes."

3 And the high priests kept heaping accusations upon him.
4 But Pilate again asked him,
"Have you no answer to make? See what charges they are making against you."

5 But Jesus made no further answer at all, so that Pilate
6 wondered. Now at festival time he used to set free for them
7 one prisoner, whom they petitioned for. There was in prison a man called Barabbas, among some revolutionaries who in
8 their outbreak had committed murder. And a crowd of people came up and started to ask him for the usual favor.
9 Pilate asked them,
"Do you want me to set the king of the Jews free for you?"

10 For he knew that the high priests had handed him over to
11 him out of envy. But the high priests stirred up the crowd
12 to get him to set Barabbas free for them instead. And Pilate again said to them,
"Then what shall I do with the man you call the king of the Jews?"

13 They shouted back,
"Crucify him!"

14 And Pilate said to them,
"Why, what has he done that is wrong?"
But they shouted all the louder,

"Crucify him!"

And as Pilate wanted to satisfy the crowd, he set Barabbas 15
free for them, and after having Jesus flogged handed him over
to be crucified.

Then the soldiers took him inside the courtyard, that is, 16
of the governor's residence, and they called the whole battalion
together. And they dressed him up in a purple cloak, and 17
made a wreath of thorns and crowned him with it, and they 18
began to acclaim him,

"Long live the king of the Jews!"

And they struck him on the head with a stick and spat 19
at him, and they knelt down and did homage to him. When 20
they had finished making sport of him, they took off the
purple cloak and put his own clothes on him.

Then they took him out of the city to crucify him.
And they forced a passer-by, who was coming in from the 21
country, to carry his cross—one Simon, a Cyrenian, the father
of Alexander and Rufus. And they took him to the place 22
called Golgotha, which means the Place of the Skull. They 23
offered him drugged wine, but he would not take it. Then 24
they crucified him, and divided up his clothes, drawing lots
for them to see what each of them should have. It was nine 25
in the morning when they crucified him. And the notice of 26
the charge against him read, "The king of the Jews." They 27
crucified two robbers along with him, one at his right and one 28
at his left. And the passers-by jeered at him, shaking their 29
heads and saying,

"Aha! you who would tear down the sanctuary and
build one in three days! Come down from the cross and 30
save yourself!"

The high priests too made sport of him to one another 31
with the scribes and said,

"He saved others, but he cannot save himself! Let 32
this Christ, the king of Israel, come down from the cross now,
so that we may see it and believe!" And the men who were
crucified with him abused him.

At noon darkness spread over the whole country, and 33
lasted until three in the afternoon. And at three o'clock 34
Jesus called out loudly,

1 In the beginning the Word existed. The Word was with
God, and the Word was divine.
2 It was he that was with God in the beginning. Every-
3 thing came into existence through him, and apart from him
4 nothing came to be. It was by him that life came into exist-
5 ence, and that life was the light of mankind. The light is still
shining in the darkness, for the darkness has never put it out.
6 There appeared a man by the name of John, with a
7 message from God. He came to give testimony, to testify to
the light, so that everyone might come to believe in it through
8 him. He was not the light; he came to testify to the light.
9 The real light, which sheds light upon everyone, was just
10 coming into the world. He came into the world, and though
the world came into existence through him, the world did not
11 recognize him. He came to his home, and his own family did
12 not welcome him. But to all who did receive him and
believe in him he gave the right to become children of God,
13 owing their birth not to nature nor to any human or physical
impulse, but to God.
14 So the Word became flesh and blood and lived for a while
among us, abounding in blessing and truth, and we saw the
honor God had given him, such honor as an only son receives
15 from his father. (John testified to him and cried out—for it
was he who said it—"He who was to come after me is now
ahead of me, for he existed before me!")
16 For from his abundance we have all had a share, and
17 received blessing after blessing. For while the Law was
given through Moses, blessing and truth came to us through
18 Jesus Christ. No one has ever seen God; it is the divine
Only Son, who leans upon his Father's breast, that has made
him known.
19 Now this is the testimony that John gave when the Jews
sent priests and Levites to him from Jerusalem to ask him who

he was. He admitted—he made no attempt to deny it—he 20
admitted that he was not the Christ. Then they asked him, 21

"What are you then? Are you Elijah?"

He said,

"No, I am not."

"Are you the Prophet?"

He answered,

"No."

Then they said to him, 22

"Who are you? We must have some answer to give those who sent us here. What have you to say for yourself?"

He said, 23

"I am a voice of one shouting in the desert, 'Straighten the Lord's way!' as the prophet Isaiah said."

Now the messengers were Pharisees. And they asked him, 24 25

"Then why are you baptizing people, if you are not the Christ, nor Elijah, nor the Prophet?"

"I am only baptizing in water," John answered, "But 26
someone is standing among you of whom you do not know. 27
He is to come after me, and I am not worthy to undo his shoe!"

This took place at Bethany, on the farther side of the 28
Jordan, where John was baptizing.

The next day he saw Jesus coming toward him, and 29
he said,

"There is God's lamb, who is to remove the world's sin! 30
This is the man of whom I spoke when I said, 'After me there
is coming a man who is even now ahead of me, for he existed
before me.' I did not know him, but it is in order that he may 31
be made known to Israel that I have come and baptized people
in water."

And John gave this testimony: 32

"I saw the Spirit come down from heaven like a dove, 33
and it remained upon him. I did not know him, but he who
sent me to baptize in water said to me, 'The one on whom you
see the Spirit come down and remain, is the one who is to
baptize in the holy Spirit.' And I did see it, and I testify 34
that he is the Son of God."

Again the next day John was standing with two of his 35
disciples, and looking at Jesus as he passed, he said, 36

"There is God's lamb!"

37 The two disciples heard him say this, and they followed
38 Jesus. But Jesus turned, and seeing them following him he said,

"What do you want?"

They said to him,

"Rabbi"—that is to say, Master—"Where are you staying?"

39 He said to them,

"Come and you will see."

So they went and saw where he was staying, and they spent the rest of the day with him. It was about four in the afternoon.

40 Andrew, Simon Peter's brother, was one of the two who
41 heard what John said and followed Jesus. Andrew immediately sought out his own brother Simon and said to him,

"We have found the Messiah!"—that is to say, the Christ.

42 He took him to Jesus. Jesus looked at him and said,

"You are Simon, son of John. You shall be called Cephas"—that is, Peter, which means rock.

43 The next day Jesus determined to leave for Galilee. And he sought out Philip and said to him,

"Come with me."

44 Now Philip came from Bethsaida, the town of Andrew
45 and Peter. Philip sought out Nathanael, and said to him,

"We have found the one about whom Moses wrote in the Law and about whom the prophets wrote; it is Jesus, the son of Joseph, who comes from Nazareth!"

46 Nathanael said to him,

"Can anything good come from Nazareth?"

Philip said to him,

"Come and see!"

47 Jesus saw Nathanael coming toward him, and he said of him,

"Here is really an Israelite without any deceit in him!"

48 Nathanael said to him,

"How do you know me?"

Jesus answered,

"While you were still under that fig tree, before Philip called you I saw you."

Nathanael answered, 49

"Master, you are the Son of God! You are king of Israel!"

Jesus answered, 50

"Do you believe in me because I told you that I had seen you under that fig tree? You will see greater things than that!" And he said to him, "I tell you all, you will see 51 heaven opened and God's angels going up, and coming down to the Son of Man!"

Two days later there was a wedding at Cana in Galilee, 2 and Jesus' mother was present. Jesus and his disciples 2 were also invited to the wedding. The wine gave out, and 3 Jesus' mother said to him,

"They have no more wine!"

Jesus said to her, 4

"Do not try to direct me. It is not yet time for me to act."

His mother said to the servants, 5

"Do whatever he tells you."

Now there were six stone water jars standing there, for 6 the ceremonial purification practiced by the Jews, each large enough to hold twenty or thirty gallons. Jesus said to 7 them,

"Fill these jars with water."

So they filled them full. And he said to them, 8

"Now draw some out and take it to the master of the feast."

And they did so. When the master of the feast tasted 9 the water which had now turned into wine, without knowing where it had come from—though the servants who had drawn the water knew—he called the bridegroom and said to him, 10

"Everyone else serves his good wine first, and his poorer wine after people have drunk deeply, but you have kept back your good wine till now!"

This, the first of the signs of his mission, Jesus showed 11 at Cana in Galilee. By it he showed his greatness, and his disciples believed in him.

12 After this Jesus went down to Capernaum with his
mother, his brothers, and his disciples, and they stayed
there for a few days.
13 Now the Jewish Passover was approaching, and Jesus
14 went up to Jerusalem. In the Temple he found the dealers
in cattle, sheep, and pigeons, and the money-changers
15 sitting at their tables. And he made a lash out of rope, and
drove them all, sheep and cattle, out of the Temple, and
scattered the money-changers' coins on the ground, and
16 overturned their tables. And he said to the pigeon-dealers,
"Take these things away! Do not turn my Father's
house into a market!"
17 His disciples remembered that the Scriptures said,
"My zeal for your house will consume me!"
18 Then the Jews addressed him and said,
"What sign have you to show us, for acting in this way?"
19 Jesus answered,
"Destroy this sanctuary, and I will raise it in three days!"
20 The Jews said,
"It has taken forty-six years to build this sanctuary,
and are you going to raise it in three days?"
21 But he was speaking of his body as the sanctuary. So
22 afterward when he had risen from the dead, his disciples
remembered that he had said this, and they believed the
passage of Scripture and what Jesus had said.
23 Now when he was at Jerusalem, at the Passover Festival,
many, when they saw the signs that he showed, came to believe
24 in him. But Jesus on his part would not trust himself to
25 them, for he knew them all, and had no need of anybody's
evidence about men, for he knew well what was in their hearts.
3 Among the Pharisees there was a man named Nicodemus,
2 a leader among the Jews. This man went to Jesus one night,
and said to him,
"Master, we know that you are a teacher who has come
from God, for no one can show the signs that you do, unless
God is with him."
3 Jesus answered him,
"I tell you, no one can see the Kingdom of God unless
he is born over again from above!"

Nicodemus said to him,
"How can a man be born when he is old? Can he enter his mother's womb over again and be born?"
Jesus answered,
"I tell you, if a man does not owe his birth to water and spirit, he cannot get into the Kingdom of God. Whatever owes its birth to the physical is physical, and whatever owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you must be born over again from above. The wind blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. That is the way with everyone who owes his birth to the Spirit."
Nicodemus said to him,
"How can that be?"
Jesus answered,
"Are you the teacher of Israel and yet ignorant of this? I tell you, we know what we are talking about and we have seen the things we testify to, yet you all reject our testimony. If you will not believe the earthly things that I have told you, how can you believe the heavenly things I have to tell? Yet no one has gone up into heaven except the Son of Man who came down from heaven. And just as Moses in the desert lifted the serpent up in the air, the Son of Man must be lifted up, so that everyone who believes in him may have eternal life."

For God loved the world so much that he gave his only Son, so that no one who believes in him should be lost, but that they should all have eternal life. For God did not send his Son into the world to pass judgment upon the world, but that through him the world might be saved. No one who believes in him has to come up for judgment. Anyone who does not believe stands condemned already, for not believing in God's only Son. And the basis of the judgment is this, that the light has come into the world, and yet, because their actions were wicked, men have loved the darkness more than the light. For everyone who does wrong hates the light and will not come to it, for fear his actions will be exposed. But everyone who is living the truth will come to the light, to

show that his actions have been performed in dependence upon God.

22 After this Jesus went into the country of Judea with his
23 disciples, and stayed there with them and baptized. John
too was baptizing at Aenon, near Salim, for there was plenty of
24 water there, and people came there and were baptized. For
25 John had not yet been put in prison. So a discussion
arose between John's disciples and a man from Judea,
26 about purification. And they went to John and said to
him,

"Master, the man who was with you across the Jordan, and to whom you yourself gave testimony, is baptizing, and everybody is going to him."

27 John answered,

"A man cannot get anything unless it is given to him from
28 heaven. You will bear me witness that I said, 'I am not the
29 Christ; I have been sent in advance of him.' It is the bride-
groom who has the bride; but the bridegroom's friend who
stands outside and listens for his voice is very glad when he
hears the bridegroom speak. So this happiness of mine is
30 now complete. He must grow greater and greater, but I
less and less."

31 He who comes from above is above all others. A son of
earth belongs to earth and speaks of earth. He who comes
32 from heaven is above all others. It is to what he has seen and
heard that he gives testimony, and yet no one accepts his
33 testimony. Whoever does accept it has thereby acknowl-
34 edged that God is true. For he whom God has sent speaks
God's words, for God gives him his Spirit without measure.
35 The Father loves his Son, and has put everything in his hands.
36 Whoever believes in the Son possesses eternal life, but
whoever disobeys the Son will not experience life, but will
remain under the anger of God.

4 So when the Lord learned that the Pharisees had been told
that he was gaining and baptizing more disciples than John—
2 though it was not Jesus himself who baptized them, but his dis-
3 4 ciples—he left Judea and went back again to Galilee. Now he
5 had to pass through Samaria. So he came to a town in
Samaria called Sychar, near the field that Jacob gave to his

son Joseph, and Jacob's spring was there. So Jesus, tired with 6
his journey, sat down just as he was by the spring. It was
about noon. A woman of Samaria came to draw water. 7
Jesus said to her,

"Give me a drink."

For his disciples had gone into the town to buy some 8
food. So the Samaritan woman said to him, 9

"How is it that a Jew like you asks a Samaritan woman
like me for a drink?" For Jews have nothing to do with
Samaritans. Jesus answered, 10

"If you knew what God has to give, and who it is that
said to you, 'Give me a drink,' you would have asked him,
and he would have given you living water."

She said to him, 11

"You have nothing to draw water with, sir, and the well
is deep. Where can you get your living water? Are you a 12
greater man than our forefather Jacob, who gave us this well,
and drank from it himself, with his sons and his flocks?"

Jesus answered, 13

"Anyone who drinks this water will be thirsty again, but 14
anyone who drinks the water that I will give him will never
be thirsty, but the water that I will give him will become a
spring of water within him, bubbling up for eternal life."

The woman said to him, 15

"Give me this water, sir, so that I may never be thirsty,
nor have to come all this way to draw water."

He said to her, 16

"Go and call your husband and come back here."

The woman answered, 17

"I have no husband."

Jesus said to her,

"You are right when you say you have no husband, for 18
you have had five husbands and the man you are now living
with is not your husband. What you say is true."

The woman said to him, 19

"I see that you are a prophet, sir. Our forefathers 20
worshiped God on this mountain, and yet you Jews say that
the place where people must worship God is at Jerusalem."

Jesus said to her, 21

"Believe me, the time is coming when you will worship
22 the Father neither on this mountain nor at Jerusalem. You
worship something you know nothing about; we know what
23 we worship, for salvation comes from the Jews. But a time
is coming—it is already here!—when the true worshipers
will worship the Father in spirit and sincerity, for the Father
24 wants such worshipers. God is spirit, and his worshipers
must worship him in spirit and in sincerity."

25 The woman said to him,

"I know that the Messiah is coming—he who is called the Christ. When he comes, he will tell us everything!"

26 Jesus said to her,

"I who am talking to you am he!"

27 Just then his disciples came back, and they were surprised to find him talking with a woman, yet no one of them asked
28 him what he wanted or why he was talking with her. So the woman left her pitcher and went back to the town, and said to the people,

29 "Come, here is a man who has told me everything I ever did! Do you suppose he is the Christ?"

30 The people went out of the town to see him.

31 Meanwhile the disciples urged him, saying,

"Master, eat something."

32 But he said to them,

"I have food to eat of which you do not know."

33 So the disciples said to one another,

"Do you suppose that someone has brought him something to eat?"

34 Jesus said to them,

"My food is doing the will of him who has sent me, and
35 finishing his work. Are you not saying, 'Four months more and the harvest will come'? Look, I tell you! Raise your eyes and see the fields, for they are white for harvesting.
36 The reaper is already being paid and gathering the harvest for eternal life, so that the sower may be glad with the
37 reaper. For here the saying holds good, 'One sows, another
38 reaps.' I have sent you to reap a harvest on which you have not worked. Other men have worked and you have profited by their work."

Many of the Samaritans in that town came to believe in 39
him because of the testimony the woman gave when she said,
"He has told me everything I ever did!" So when the 40
Samaritans came to Jesus, they asked him to stay with them,
and he did stay there two days. And a great many more 41
believed because of what he said, and they said to the woman, 42
"It is no longer because of your statement that we
believe, for we have heard him ourselves, and we know that
he is really the Savior of the world."

When the two days were over, Jesus went on to Galilee, 43
for he himself declared that a prophet is not honored in his 44
own country. So when he reached Galilee, the Galileans 45
welcomed him, for they had seen everything he had done at
Jerusalem, at the festival, for they too had gone to the festival.

So he came back to Cana in Galilee, where he had made 46
the water into wine. There was at Capernaum one of the
king's officials whose son was sick. When he heard that 47
Jesus had come back from Judea to Galilee, he went to him
and begged him to come down and cure his son, for he was at
the point of death. Jesus said to him, 48
"Unless you see signs and marvels you will never believe!"
The official said to him, 49
"Come down, sir, before my child is dead!"
Jesus said to him, 50
"You can go home. Your son is going to live."

The man believed what Jesus said to him and went home.
While he was on the way, his slaves met him and told him 51
that his boy was going to live. So he asked them at what time 52
he had begun to get better, and they said to him,
"Yesterday at one o'clock the fever left him."

So the father knew that it was the very time when Jesus 53
had said to him "Your son is going to live." And he and his
whole household believed in Jesus. This second sign Jesus 54
showed after coming back from Judea to Galilee.

After this there was a festival of the Jews, and Jesus went **5**
up to Jerusalem. Now there is in Jerusalem near the Sheep- 2
gate a pool called in Hebrew Bethzatha, which has five
colonnades. In these there used to lie a great number of 3

5 people who were sick, blind, lame, or paralyzed. There
was one man there who had been sick for thirty-eight years.
6 Jesus saw him lying there, and finding that he had been in this
condition for a long time, said to him,
"Do you want to get well?"
7 The sick man answered,
"I have nobody, sir, to put me into the pool when the
water stirs, but while I am getting down someone else steps
in ahead of me."
8 Jesus said to him,
"Get up, pick up your mat, and walk!"
9 And the man was immediately cured, and he picked up
his mat and walked.
10 Now it was the Sabbath. So the Jews said to the man
who had been cured,
"It is the Sabbath, and it is against the Law for you to
carry your mat."
11 But he answered,
"The man who cured me said to me. 'Pick up your mat
and walk.'"
12 They asked him,
"Who was it that said to you, 'Pick it up and walk'?"
13 But the man who had been cured did not know who it was,
for as there was a crowd there, Jesus had left the place.
14 Afterward Jesus found him in the Temple, and said to him,
"See! You are well again. Give up sin, or something
worse may happen to you."
15 The man went and told the Jews that it was Jesus who had
16 cured him. This was why the Jews used to persecute Jesus,
17 because he did things like this on the Sabbath. But he
answered them,
"My Father is still at work, and I work too."
18 On account of this the Jews were all the more eager to
kill him, because he not only broke the Sabbath but actually
called God his Father, thus putting himself on an equality
19 with God. So Jesus answered them,
"I tell you, the Son cannot do anything of his own
accord, unless he sees the Father doing it. For whatever the
20 Father does, the Son also does. For the Father loves the

Son and lets him see everything that he himself is doing, and
he will let him see greater deeds than these, to make you
wonder. For just as the Father awakens the dead and makes 21
them come to life, the Son makes anyone whom he chooses
come to life. For the Father passes judgment on no one, 22
but he has committed the judgment entirely to the Son, so 23
that all men may honor the Son just as much as they honor
the Father. Whoever refuses to honor the Son refuses to
honor the Father who sent him. I tell you, whoever listens 24
to my message and believes him who has sent me, possesses
eternal life, and will not come to judgment, but has already
passed out of death into life. I tell you, the time is coming— 25
it is here already!—when those who are dead will listen to the
voice of the Son of God, and those who listen to it will live.
For just as the Father is self-existent, he has given self- 26
existence to the Son, and he has given him the authority to 27
act as judge, because he is a son of man. Do not be surprised 28
at this, for the time is coming when all who are in their graves
will listen to his voice, and those who have done right will come 29
out to resurrection and life, and those who have done wrong,
to resurrection and judgment. I cannot do anything of my 30
own accord. I pass judgment just as I am told to do, and
my judgment is just, for I am not seeking to do what I please,
but what pleases him who has sent me.

"If I testify to myself, my testimony is not true. It is 31
someone else who testifies to me, and I know that the testi- 32
mony that he gives about me is true. You yourselves sent to 33
John, and he testified to the truth. But the testimony that I 34
accept is not from any man; I am only saying this that you
may be saved. He was the lamp that burned and shone, 35
and you were ready to be gladdened for a while by his light.
But I have higher testimony than John's, for the things that 36
my Father has intrusted to me to accomplish, the very
things that I am doing, are proof that my Father has sent
me, and my Father who has sent me has thus borne witness 37
to me. You have never heard his voice or seen his form,
and you do not keep his message in your hearts, for you do not 38
believe the messenger whom he has sent. You pore over the 39
Scriptures, for you think that you will find eternal life in

40 them, and these very Scriptures testify to me, yet you refuse
41 to come to me for life. I do not accept any honor from men,
42 but I know well that you have not the love of God in your
43 hearts. I have come in my Father's name, and you refuse
to accept me. If someone else comes in his own name you
44 will accept him. Yet how can you believe in me, when
you accept honor from one another, instead of seeking the
45 honor that comes from the one God? Do not suppose that
I will accuse you to the Father. Moses is your accuser—
46 Moses, on whom you have fixed your hopes! For if you
really believed Moses, you would believe me, for it was about
47 me that he wrote. But if you refuse to believe what he wrote,
how are you ever to believe what I say?"

6 After this Jesus went to the other side of the Sea of
2 Galilee, or Tiberias, and a great crowd followed him, because
they could see the signs he showed in what he did for the sick.
3 But Jesus went up on the hill, and sat down there with his
4 disciples. Now the Jewish festival of the Passover was
5 coming. So Jesus, raising his eyes and seeing that a great
crowd was coming up to him, said to Philip,

"Where can we buy food for these people to eat?"

6 Now he said this to test him, for he knew what he meant
7 to do. Philip answered,

"Forty dollars' worth of bread would not be enough for each of them to have even a little."

8 Andrew, Simon Peter's brother, another of his disciples,
said to him,

9 "There is a boy here who has five barley loaves and a
couple of fish, but what is that among so many people?"

10 Jesus said,

"Make the people sit down."

There was plenty of grass there, so the men threw them-
11 selves down, about five thousand of them. Then Jesus took
the loaves, and gave thanks, and distributed them among
the people who were resting on the ground, and in the same
12 way as much of the fish as they wanted. When they were
satisfied, he said to his disciples,

"Pick up the pieces that are left, so that nothing may be wasted."

So they picked them up, and they filled twelve baskets 13
with pieces of the five barley loaves that were left after the
people had eaten.

When the people saw the signs that he showed, they said, 14
"This is really the Prophet who was to come into the
world!"

So Jesus, seeing that they meant to come and carry him off 15
to make him king, retired again to the hill by himself.

But in the evening his disciples went down to the sea 16
and got into a boat and started across the sea for Capernaum. 17
By this time it was dark, and Jesus had not yet joined them;
a strong wind was blowing and the sea was growing rough. 18

When they had rowed three or four miles, they saw Jesus 19
walking on the sea and approaching the boat, and they were
terrified. But he said to them, 20

"It is I; do not be afraid!"

Then as soon as they consented to take him into the 21
boat, the boat was at the shore they had been trying to reach.

Next day the people who had stayed on the other side 22
of the sea saw that there had been only one boat there, and
that Jesus had not embarked in it with his disciples, but that
the disciples had gone away by themselves. But some boats 23
from Tiberias landed near the place where they had eaten
the bread after Jesus had given thanks for it. So when the 24
people saw that neither Jesus nor his disciples were any longer
there, they got into the boats and went to Capernaum in
search of him. And when they had crossed the sea and 25
found him, they said to him,

"When did you get here, Master?"

Jesus answered, 26

"I tell you, it is not because of the signs you have seen
that you have come in search of me, but because you ate that
bread and had all you wanted of it. You must not work for 27
the food that perishes, but for that which lasts for eternal
life, which the Son of Man will give you, for God the Father
has authorized him to do so."

Then they said to him, 28

"What must we do to carry out God's work?"

Jesus answered them, 29

"The work God has for you is to believe in the messenger
that he has sent to you."
30 Then they said to him,
"Then what sign do you show for us to see and so come
31 to believe you? What work are you doing? Our forefathers
in the desert had manna to eat; as the Scripture says, 'He
gave them bread out of heaven to eat!'"
32 Jesus said to them,
"I tell you, Moses did not give you the bread out of
heaven, but my Father gives you the bread out of heaven,
33 for it is God's bread that comes down out of heaven and gives
life to the world."
34 Then they said to him,
"Give us that bread always, sir!"
35 Jesus said to them,
"I am the bread that gives life. No one who comes to me
will ever be hungry, and no one who believes in me will ever
36 be thirsty. But as I have told you, although you have seen
37 me, you will not believe. All that my Father gives to me
will come to me, and I will never refuse anyone who comes
38 to me, for I have come down from heaven not to do what I
39 please but what pleases him who has sent me. And the
purpose of him who has sent me is this, that I should lose
nothing of all that he has given me, but should raise them to
40 life on the Last Day. For it is the purpose of my Father
that everyone who sees the Son and believes in him shall
have eternal life, and that I shall raise him to life on the
Last Day."
41 The Jews complained of him for saying, "I am the bread
42 that has come down out of heaven," and they said,
"Is he not Joseph's son, Jesus, whose father and mother
we know? How can he now say, 'I have come down out of
heaven'?"
43 Jesus answered,
44 "Do not complain to one another. No one can come to
me unless the Father who sent me draws him to me; then I
45 myself will raise him to life on the Last Day. In the prophets
it is written, 'And all men will be taught by God!' Everyone
who listens to the Father and learns from him will come to

me. Not that anyone has ever seen the Father, except him 46
who is from God; he has seen the Father. I tell you, whoever 47
believes already possesses eternal life. I am the bread that 48
gives life. Your forefathers in the desert ate the manna 49
and yet they died. But here is bread that comes down out of 50
heaven, and no one who eats it will ever die. I am this living 51
bread that has come down out of heaven. Whoever eats this
bread will live forever, and the bread that I will give for the
world's life is my own flesh!"

This led the Jews to dispute with one another. They 52
said,

"How can he give us his flesh to eat?"

Then Jesus said to them, 53

"I tell you, if you do not eat the flesh of the Son of Man
and drink his blood, you have no self-existent life. Whoever 54
lives on my flesh and drinks my blood possesses eternal life,
and I will raise him to life on the Last Day. For my flesh is 55
real food and my blood is real drink. Whoever lives on my 56
flesh and drinks my blood remains united to me and I remain
united to him. Just as the living Father has sent me, and 57
I live because of the Father, so he who lives on me will live
because of me. This is the bread that has come down out 58
of heaven—not like that which your forefathers ate and yet
died. Whoever lives on this bread will live forever."

Jesus said all this while he was teaching in the synagogue 59
at Capernaum.

Many of his disciples on hearing it said, 60

"This is a harsh teaching! Who can listen to it?"

But Jesus, knowing that his disciples were complaining 61
about this, said to them,

"Does this stagger you? Then what if you see the Son 62
of Man go up where he was before? The Spirit is what gives 63
life; flesh is of no use at all. The things that I have said to
you are spirit and they are life. Yet there are some of you 64
who will not believe." For Jesus knew from the first who
would not believe, and who was going to betray him. And 65
he added,

"This is why I said to you, 'No one can come to me unless
he is enabled to do so by the Father.'"

66 In consequence of this many of his disciples drew back
67 and would not go about with him any longer. So Jesus said
to the Twelve,
"Do you mean to go away too?"
68 Simon Peter answered,
"To whom can we go, sir? You have a message of
69 eternal life, and we believe and are satisfied that you are the
Holy One of God."
70 Jesus answered them,
"Did I not myself select all twelve of you? And even
71 of you, one is an informer." He meant Judas the son of
Simon Iscariot, for he, though he was one of the Twelve, was
going to betray him.

7 After this Jesus went from place to place in Galilee, for
he would not do so in Judea, because the Jews were making
2 efforts to kill him. But the Jewish camping festival was
3 coming. So his brothers said to him,
"You ought to leave here and go to Judea, to let your
4 disciples also see the things you are doing. For no one acts
in secret when he desires to be publicly known. If you are
5 going to do these things, let the world see you." For even
6 his brothers did not believe in him. Then Jesus said to them,
"It is not yet time for me to act, but any time is suitable
7 for you. It is impossible for the world to hate you, but it
8 does hate me for testifying that its ways are wrong. As for
you, go up to the festival; I am not going up to this festival
as yet, for it is not quite time for me to go."
9 That was what he told them, and he stayed on in Galilee.
10 But after his brothers had gone up to the festival, then
Jesus went up also, not publicly, but as though he did not wish
11 to be observed. Now the Jews were looking for him at the
12 festival and asking where he was, and there was a great deal of
muttering about him among the crowds, some saying that he
was a good man, and others that he was not, but was imposing
13 on the people. But no one spoke of him in public, for fear
of the Jews.
14 But when the festival was half over, Jesus went up to the
15 Temple and began to teach. This astonished the Jews.

"How is it that this man can read?" they said, "when he has never gone to school?"

So Jesus answered, 16

"My teaching is not my own; it comes from him who has sent me. Anyone who resolves to do his will will know 17
whether my teaching comes from God, or originates with me. Whoever speaks simply for himself is looking for honor for 18
himself, but whoever looks for honor for the person who has sent him shows his sincerity; there is no dishonesty about him. Was it not Moses who gave you the Law? Yet not 19
one of you obeys the Law. Why are you trying to kill me?"

The crowd answered, 20

"You must be possessed! Who is trying to kill you?"

Jesus answered, 21

"I have done just one deed, and you are all astonished at it. Yet Moses gave you the rite of circumcision—not that 22
it began with Moses but with your forefathers—and you practice it even on the Sabbath. But if a person undergoes 23
circumcision on a Sabbath, to avoid breaking the Law of Moses, are you angry at me for making a man perfectly well on a Sabbath? You must not judge so externally; you must 24
judge justly!"

Some of the people of Jerusalem said, 25

"Is not this the man they want to kill? And here he is 26
speaking publicly, and they say nothing to him! Can the authorities really have found that he is the Christ? But 27
then, we know where this man comes from, but when the Christ comes, no one will know where he is from."

So Jesus, as he was teaching in the Temple, cried out, 28

"You do know me and you do know where I come from, and I have not come of my own accord but someone who
is very real, whom you do not know, has sent me. I do 29
know him, because I come from him, and he has sent me here."

Then they tried to arrest him, and yet no one laid hands 30
on him, because he was not yet ready. But many of the 31
people believed in him, and said,

"Will the Christ show more signs when he comes than this man has shown?"

32 The Pharisees heard the people saying these things about
him in whispers, and the high priests and the Pharisees sent
33 attendants to arrest him. Jesus said,
"I am to be with you a little while longer, and then I am
34 going to him who has sent me. You will look for me and
you will not find me, and you will not be able to go where I
shall be."
35 Then the Jews said to one another,
"Where is he going, that we shall not find him? Is he
going to our people scattered among the Greeks, and will he
36 teach the Greeks? What does he mean by saying 'You
will look for me and you will not find me, and you will
not be able to go where I shall be'?"
37 Now on the last day, the great day of the festival, Jesus
stood up and cried out,
38 "If anyone is thirsty, let him come to me and drink. If
anyone believes in me, streams of living water, as the Scripture
says, shall flow forth from his heart."
39 He meant by this the Spirit which those who believed in
him were to receive—for the Spirit had not yet come, because
40 Jesus had not yet been glorified. So some of the people, when
they heard these words, said,
"This is certainly the Prophet!"
41 Others said,
"This is the Christ!"
But they rejoined,
42 "What! Is the Christ to come from Galilee? Do not
the Scriptures say that the Christ is to spring from the
descendants of David and to come from the village of
Bethlehem where David lived?"
43 So the people were divided about him, and some of
44 them wanted to arrest him, yet no one laid hands on
him.
45 The attendants went back to the high priests and
Pharisees, and they said to the attendants,
"Why have you not brought him?"
46 The attendants answered,
"No man ever talked as he does!"
47 The Pharisees answered,

"Have you been imposed upon too? Have any of the 48
authorities or of the Pharisees believed in him? But these 49
common people who do not know the Law are doomed!"

One of them, Nicodemus, who had previously gone to 50
Jesus, said to them,

"Does our Law condemn the accused without first hearing 51
what he has to say, and finding out what he has done?"

They answered, 52

"Are you from Galilee too? Study and you will find
that no prophet is to appear from Galilee."

Then Jesus spoke to them again and said, 8

"I am the light of the world. Whoever follows me will 12
not have to walk in darkness but will have the light of life."

The Pharisees said to him, 13

"You are testifying to yourself. Your testimony is not
true."

Jesus answered, 14

"Even if I am testifying to myself, my testimony is true,
for I know where I have come from and where I am going;
but you do not know where I come from or where I am going.
You judge by material standards, but I am judging nobody. 15
But even if I do judge, my decision is just, because I am not 16
by myself, but the Father who sent me is with me. Why, 17
in your own Law it is stated that the testimony of two
persons is valid. Here I am testifying to myself, and the 18
Father who has sent me testifies to me."

Then they said to him, 19

"Where is your Father?"

Jesus answered,

"You do not know either me or my Father. If you knew
me, you would know my Father too."

He said these things in the treasury, as he was teaching 20
in the Temple, and no one arrested him, because he was not yet
ready.

Then he said to them again, 21

"I am going away, and you will look for me, but you will
die in the midst of your sin. You cannot come where I am
going."

So the Jews said, 22

"Is he going to kill himself, and is that why he says,
'You cannot come where I am going'?"
23 He said to them,
"You are from below; I am from above. You belong to
24 this world; I do not belong to this world. That is why I said
to you that you would die in the midst of your sins, for unless
you believe that I am what I say, you will die in the midst of
your sins."
25 They said to him,
"Who are you?"
Jesus said to them,
26 "Why do I even talk to you at all? I have a great deal to
say about you and to condemn in you, yet he who sent me is
truthful, and the things that I say to the world are things
that I have learned from him."
27 They did not understand that he was speaking to them of
28 the Father. So Jesus said,
"When you lift the Son of Man up in the air, then you
will know that I am what I say, and that I do nothing of my
29 own accord, but speak as the Father has instructed me. And
he who has sent me is with me; he has not left me alone, for
I always do what pleases him."
30 As he said this, many believed in him.
31 So Jesus said to the Jews who had believed in him,
"If you abide by what I teach, you are really disciples
32 of mine, and you will know the truth and the truth will set
you free."
33 They answered,
"We are descended from Abraham, and have never been
anyone's slaves. How can you say to us, 'You will be set free'?"
34 Jesus answered,
"I tell you, everyone who commits sin is a slave to sin.
35 Now a slave does not belong to a household permanently;
36 but a son does. So if the Son sets you free you will be really
37 free. I know that you are descended from Abraham, yet you
want to kill me, because there is no room in your hearts for
38 my teaching. It is what I have seen in the presence of my
Father that I tell, and it is what you have heard from your
father that you do."

They answered, 39
"Our father is Abraham."
Jesus said to them,
"If you are Abraham's children, then do what Abraham did. But instead you are trying to kill me, a man who has 40
told you the truth he has heard from God. Abraham would not have done that. You are doing as your father does." 41
They said to him,
"We are not illegitimate children. We have one father, God himself."
Jesus said to them, 42
"If God were your father, you would love me, for I have come from God. I have not come of my own accord, but he has sent me. Why is it that you do not understand what 43
I say? It is because you cannot bear to listen to my message. The devil is the father you are sprung from, and you want to 44
carry out your father's wishes. He was a murderer from the first, and he has nothing to do with the truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them. But 45
because I tell the truth you will not believe me. Who among 46
you can prove me guilty of sin? But if I tell you the truth, why do you refuse to believe me? Whoever is sprung from 47
God listens to God's words. The reason you refuse to listen is that you are not sprung from God."
The Jews answered, 48
"Are we not right in saying that you are a Samaritan and are possessed?"
Jesus answered, 49
"I am not possessed, but I have respect for my Father, and you have no respect for me. But I do not seek honor for 50
myself; there is someone who seeks it for me, and is the judge of it. I tell you, if anyone observes my teaching, he will never 51
experience death."
The Jews said to him, 52
"Now we are sure that you are possessed! Abraham is dead and so are the prophets, and yet you say, 'If anyone observes my teaching, he will never know what death is!' Are you a greater man than our forefather Abraham? Yet 53

he is dead and the prophets are dead. What do you claim to be?"

54 Jesus answered,

"If I show special honor to myself, such honor counts for nothing. It is my Father who shows me honor. You say he
55 is your God, yet you have never come to know him. But I know him. If I say I do not know him, I will be a liar like yourselves. No! I do know him, and I am faithful to his
56 message. Your forefather Abraham exulted at the thought of seeing my coming. He has seen it, and it has made him glad."

57 The Jews said to him,

"You are not fifty years old, and have you seen Abraham?"

58 Jesus said to them,

"I tell you, I existed before Abraham was born!"

59 At that, the Jews picked up stones to throw at him, but he disappeared and made his way out of the Temple.

9 As he passed along, he saw a man who had been blind
2 from his birth. His disciples asked him,

"Master, for whose sin was this man born blind? For his own, or for that of his parents?"

3 Jesus answered,

"It was neither for his own sin nor for that of his parents,
4 but to let what God can do be illustrated in his case. We must carry on the work of him who has sent me while the daylight lasts. Night is coming, when no one can do any work.
5 As long as I am in the world, I am a light for the world."

6 As he said this he spat on the ground and made clay
7 with the saliva, and he put the clay on the man's eyes, and said to him,

"Go and wash them in the Pool of Siloam"—a name which means One who has been sent. So he went and washed them, and went home able to see.

8 Then his neighbors and people who had formerly seen him begging, said,

"Is not this the man who used to sit and beg?"

9 Some said,

"Yes! It is he!"

Others said,
"No! but he looks like him."
He himself said,
"I am the man."
So they said to him, 10
"Then how does it happen that you can see?"
He answered, 11
"The man they call Jesus made some clay and rubbed it on my eyes, and said to me, 'Go to Siloam and wash them.' So I went and when I had washed them I could see."
They said to him, 12
"Where is he?"
He answered,
"I do not know."
They took the man who had been blind to the Pharisees. 13 Now it was on the Sabbath that Jesus had made the clay and 14 made him able to see. So once more the Pharisees asked 15 him how he had become able to see, and he said to them,
"He put some clay on my eyes, and I washed them, and I can see."
Then some of the Pharisees said, 16
"This man does not come from God, for he does not keep the Sabbath."
But others said,
"How can a sinful man show such signs as this?"
And there was a division of opinion among them. So 17 they asked the blind man again,
"What have you to say about him, because he has made you able to see?"
He said,
"He is a prophet!"
But the Jews would not believe that he had been blind 18 and had become able to see until they summoned the parents of the man who had been given his sight, and asked them, 19
"Is this your son, who you say was born blind? How is it that he can see now?"
His parents answered, 20
"We know that this is our son, and that he was born blind. But we do not know how it is that he can see now, or who has 21

made him able to see. You must ask him. He is grown up
Let him tell you about himself."
22 His parents said this because they were afraid of the Jews,
for the Jews had already made an agreement that if anyone
acknowledged Jesus as the Christ, he should be excluded from
23 the synagogues. That was why his parents said, "He is
24 grown up; you must ask him." So they again summoned
the man who had been blind, and they said to him,
"Give God the praise. This man we know is a sinful
man."
25 He answered,
"I do not know about his being a sinful man. All I know
is that I was blind before and now I can see."
26 They said to him,
"What did he do to you? How did he make you able to
see?"
27 He answered,
"I have already told you and you would not listen.
Why do you want to hear it again? Do you want to become
disciples of his too?"
28 Then they sneered at him, and said,
"You are a disciple of his yourself, but we are disciples
29 of Moses. We know that God spoke to Moses, but we do not
know where this man came from."
30 The man answered,
"There is something very strange about this! You do
not know where he came from, and yet he has made me able
31 to see! We know that God does not listen to sinful people,
but if a man is devout and obeys God, God will listen to him.
32 It was never heard of in this world that anyone made a man
33 born blind able to see. If this man were not from God, he
could not do anything."
34 They answered,
"You were born in utter sin, and are you trying to
teach us?"
So they excluded him from the synagogue.
35 Jesus learned that they had excluded him, and he found
the man and said to him,
"Do you believe in the Son of Man?"

The man answered,
"Who is he, sir? Tell me, so that I may believe in him." 36
Jesus said to him,
"You have seen him already, and it is he who is now talking to you." 37
And he said,
"I believe, sir!" and he fell on his knees before him. 38
And Jesus said,
"I have come into this world to judge men, that those who cannot see may see, and that those who can see may become blind." 39
Some Pharisees who were present heard this, and they said to him, 40
"Then are we blind too?"
Jesus said to them, 41
"If you were blind, you would be guilty of no sin, but as it is, you say 'We can see'; so your sin continues.

"I tell you, any man who does not enter the sheepfold by the door, but climbs over at some other place, is a thief and robber. But the man who enters by the door is the shepherd of the flock. The watchman opens the door to him, and the sheep obey his voice, and he calls to his own sheep and leads them out. When he gets his own flock all out, he goes in front of them, and the sheep follow him, because they know his voice. But they will never follow a stranger but will run away from him, because they do not know the voices of strangers." 10:1 2 3 4 5

This was the figure Jesus used in speaking to them, but they did not understand what he meant by it. 6
So Jesus said again, 7
"I tell you, I am the door of the sheepfold. All who have come before me are thieves and robbers, but the sheep would not obey them. I am the door. Whoever enters through me will be saved, and will pass in and out and find pasture. A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance. I am the good shepherd. A good shepherd will give his life for his sheep. A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the 8 9 10 11 12

sheep and run away, and the wolf will carry them off and
13 scatter the flock. For he is only a hired man, and does not
14 care about the sheep. I am the good shepherd. I know my
15 sheep and my sheep know me, just as the Father knows me
and I know the Father, and I am giving my life for my sheep.
16 I have other sheep too that do not belong to this fold. I
must lead them too, and they will obey my voice, and they will
17 all become one flock, with one shepherd. This is why the
Father loves me, because I am giving my life, but giving it
18 to take it back again. No one has taken it from me, but I am
giving it of my own accord. I have power to give it, and I
have power to take it back again. These are the orders I have
received from my Father."

19 These words caused a fresh division of opinion among
20 the Jews. Many of them said,

"He is possessed and mad! Why do you listen to him?"

21 Others said,

"These are not the words of a man who is possessed.
Can a madman make blind men see?"

22 That was the time of the Rededication Festival at
23 Jerusalem. It was winter time and Jesus was walking up
24 and down inside the Temple, in Solomon's Colonnade. So
the Jews gathered around him and said to him,

"How much longer are you going to keep us in suspense?
If you are really the Christ, tell us so frankly!"

25 Jesus answered,

"I have told you so, and you will not believe it. The
things I have been doing by my Father's authority are my
26 credentials, but you do not believe it because you do not
27 belong to my sheep. My sheep listen to my voice, and I know
28 them and they follow me, and I give them eternal life, and they
shall never be lost, and no one shall tear them out of my hands.
29 What my Father has intrusted to me is of more importance
than everything else, and no one can tear anything out of the
30 Father's hands. The Father and I are one."

31 The Jews again picked up stones to stone him with.
32 Jesus answered,

"I have let you see many good things from the Father;
which of them do you mean to stone me for?"

The Jews answered, 33
"We are not stoning you for doing anything good, but for your impious talk, and because you, a mere man, make yourself out to be God."

Jesus answered, 34
"Is it not declared in your Law, 'I said, "You are gods"'? If those to whom God's message was addressed were 35
called gods—and the Scripture cannnot be set aside—do you 36
mean to say to me whom the Father has consecrated and made his messenger to the world, 'You are blasphemous,' because I said, 'I am God's Son'? If I am not doing the 37
things my Father does, do not believe me. But if I am doing 38
them, then even if you will not believe me, believe the things I do, in order that you may realize and learn that the Father is in union with me, and I am in union with the Father."

In consequence of this they again tried to arrest him, 39
and he withdrew out of their reach.

He went across the Jordan again to the place where John 40
used to baptize at first, and there he stayed. And people 41
came to him in great numbers, and they said of him,
"John did not show any sign in proof of his mission, but all that he said about this man was true."

And many became believers in him in that place. 42

Now a man named Lazarus was sick; he lived in Bethany, **11**
the village of Mary and her sister Martha. It was the Mary 2
who poured perfume upon the Master and wiped his feet with her hair, whose brother Lazarus was sick. So the sisters sent 3
this message to Jesus: "Master, your friend is sick." When 4
Jesus received it he said,
"This sickness is not to end in death, but is for the honor of God, that through it the Son of God may be honored."

Jesus loved Martha and her sister and Lazarus. So $\frac{5}{6}$
when he heard that Lazarus was sick, he stayed on for two days in the place where he was, and then afterward said 7
to his disciples,
"Let us go back to Judea."

The disciples said to him, 8
"Master, the Jews have just been trying to stone you, and are you going back there again?"

9 Jesus answered,
"Is not the day twelve hours long? If a man travels by
day he will not stumble, for he can see the light of this world;
10 but if he travels at night he will stumble because he has no
light."
11 He told them this, and then he added,
"Our friend Lazarus has fallen asleep, but I am going there
to wake him."
12 The disciples said to him,
"Master, if he has fallen asleep he will recover."
13 Now Jesus had referred to his death. But they supposed
14 that he meant a natural falling asleep. So Jesus then told
them plainly,
15 "Lazarus is dead, and for your sake I am glad that I was
not there, so that you may learn to believe in me. But let
us go to him."
16 So Thomas the Twin said to his fellow-disciples,
"Let us go also, and die with him."
17 When Jesus arrived he found that Lazarus had been
18 buried for four days. Now Bethany is only about two miles
19 from Jerusalem, and a number of Jews had come out to see
Mary and Martha, to condole with them about their brother.
20 When Martha heard that Jesus was coming she went out to
21 meet him, but Mary remained at home. Martha said to Jesus,
"Master, if you had been here, my brother would not have
22 died! Even now I know that anything you ask God for, he
will give you."
23 Jesus said to her,
"Your brother will rise."
24 Martha said to him,
"I know that he will rise at the resurrection, on the
Last Day."
25 Jesus said to her,
"I myself am Resurrection and Life. He who believes in
26 me will live on, even if he dies, and no one who is alive and
believes in me will ever die. Do you believe that?"
27 She said to him,
"Yes, Master, I do indeed believe that you are the
Christ, the Son of God, who was to come into the world."

With these words she went and called her sister Mary, 28
whispering to her,

"Here is the Master, asking for you."

When she heard it she sprang up and went to him, 29
for Jesus had not yet come into the village, but was still at the 30
place where Martha had met him. The Jews who were sitting 31
with her in the house, condoling with her, when they saw
Mary spring up and go out, supposed that she was going to
weep at the tomb, and followed her. When Mary came 32
where Jesus was and saw him, she fell at his feet, and said,

"Master, if you had been here, my brother would not have died!"

When Jesus saw her weep and the Jews who had come with 33
her weeping too, repressing a groan, and yet showing great
agitation, he said, 34

"Where have you laid him?"

They answered,

"Come and see, Master."

Jesus shed tears. So the Jews said, 35 36

"See how much he loved him!"

But some of them said, 37

"Could not this man, who opened the eyes of that blind man, have kept Lazarus from dying?"

Again repressing a groan, Jesus went to the tomb. It 38
was a cave with a stone laid against the mouth of it. Jesus 39
said,

"Move the stone away."

The dead man's sister, Martha, said to him,

"Master, by this time he is decaying, for he has been dead four days."

Jesus said to her, 40

"Have I not promised you that if you will believe in me you will see the glory of God?"

So they moved the stone away. And Jesus looked 41
upward and said,

"Father, I thank you for listening to me, though I knew 42
that you always listen to me. But I have said this for the sake of the people that are standing around me that they may believe that you have made me your messenger."

43 After saying this he called out in a loud voice,
"Lazarus, come out!"
44 The dead man came out, bound hand and foot with wrappings, and with his face muffled with a handkerchief. Jesus said to them,
"Unbind him and let him move."
45 So it came about that many of the Jews who had come to visit Mary and saw what Jesus did, came to believe in him,
46 but some of them went back to the Pharisees and told them what he had done.
47 Then the high priests and the Pharisees called a meeting of the council, and they said,
"What are we to do about the fact that this man is
48 showing so many signs? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people."
49 But one of them, Caiaphas, who was high priest that year, said to them,
50 "You know nothing about it. You do not realize that it is to your interest that one man should die for the people, instead of the whole nation being destroyed."
51 Now he was not self-moved in saying this, but as high priest for that year he was inspired to say that Jesus was to die
52 for the nation—and not only for the nation but also for the
53 purpose of uniting the scattered children of God. So from that day they planned to kill Jesus.
54 In consequence of this, Jesus did not appear in public among the Jews any longer, but he left that neighborhood and went to the district near the desert, to a town called Ephraim,
55 and stayed there with his disciples. Now the Jewish Passover Festival was approaching and many people went up to Jerusalem from the country, to purify themselves before the
56 Passover. So they were looking for Jesus there, and asking one another as they stood in the Temple,
"What do you think? Do you think he will not come to the festival at all?"
57 For the high priests and the Pharisees had given orders that anyone who found out where he was should let them know, so that they might arrest him.

Six days before the Passover Jesus came to Bethany, where 12
Lazarus, whom he had raised from the dead, was living.
They gave a dinner for him there, and Martha waited on them, 2
while Lazarus was at the table with him. And Mary took a 3
pound of choice perfume, very costly, and poured it on Jesus'
feet, and then wiped his feet with her hair, and the whole
house was filled with the fragrance of the perfume. But 4
Judas Iscariot, one of his disciples, who was going to betray
him, said,

"Why was this perfume not sold for sixty dollars, and the 5
money given to the poor?"

But he did not say this because he cared about the poor, 6
but because he was a thief and when he had charge of the
purse he used to take what was put in it. Jesus said, 7

"Let her alone; let her keep it for the day of my funeral,
for you always have the poor among you, but you will not 8
always have me."

A great many of the Jews found out that he was there, and 9
they came to Bethany not only to see Jesus but also to see
Lazarus, whom he had raised from the dead. But the high 10
priests planned to kill Lazarus also, for because of him many 11
of the Jews were leaving them and becoming believers in
Jesus.

On the following day the crowds that had come up to the 12
festival, hearing that Jesus was coming to Jerusalem, got 13
palm branches and went out to meet him, shouting,

"God bless him!
God bless him who comes in the Lord's name!
Blessings on the king of Israel!"

And Jesus found a young ass and mounted it, in accordance 14
with the Scripture,

"Do not be afraid, Daughter of Zion! 15
See, your king is coming mounted on an ass's colt!"

His disciples did not understand this at the time but 16
after Jesus was glorified they remembered that this was said
of him in Scripture and that it had happened to him. The 17
crowd that had been with him when he called Lazarus out of
the tomb and raised him from the dead was telling about it.
That was why the crowd went out to meet him, because they 18

19 heard that he had showed that sign. So the Pharisees said
to one another,
"You see, you cannot do anything! The whole world
has run after him!"
20 There were some Greeks among those who had come up
21 to worship at the festival, and they went to Philip, who was
from Bethsaida in Galilee, and made this request of him:
"Sir, we want to see Jesus."
22 Philip went and told Andrew, and Andrew and Philip
23 went to Jesus and told him. Jesus answered,
"The time has come for the Son of Man to be glorified.
24 I tell you, unless a grain of wheat fails on the ground and dies,
it remains just one grain. But if it dies, it yields a great
25 harvest. Whoever loves his life loses it, and whoever hates
26 his life in this world will preserve it for eternal life. If
anyone serves me, he must follow me, and wherever I am
found, my servant must be also. If anyone serves me, my
27 Father will show him honor. Now my heart is troubled;
what am I to say? Father, save me from this trial! And
yet it was for this very purpose that I have come to this
28 trial. Father, honor your own name!"
Then there came a voice from the sky,
"I have honored it, and I will honor it again!"
29 The crowd of bystanders heard it and said it was thunder.
Others said,
"It was an angel speaking to him!"
30 Jesus answered,
"It was not for my sake that the voice came, but for
31 yours. The judgment of this world is now in progress.
32 Its evil genius is now to be expelled, and if I am lifted up
from the ground, I will draw all men to myself."
33 He said this to show the kind of death he was going to
34 die. The crowd answered,
"We have learned from the Law that the Christ is to
remain here forever. So how can you say that the Son of
Man must be lifted up? Who is this Son of Man?"
35 Jesus said to them,
"You will have the light only a little while longer. Go
on while you still have the light, so that darkness may not

overtake you, for those who go about in the dark do not know where they are going. While you have the light believe 36
in the light, that you may become sons of light."

With these words Jesus went away, and disappeared from them. But for all the signs he had shown among them, 37
they refused to believe in him, in fulfilment of the saying 38
of the prophet Isaiah,

"Lord, who has believed our account?
And to whom has the Lord's mighty arm been unveiled?"

So they could not believe; for Isaiah says again, 39

"He has made their eyes blind and their minds dull, 40
To keep them from seeing with their eyes, and understanding with their minds,
And turning to me to be cured."

Isaiah said this because he saw his glory; it was of him 41
that he spoke. Yet for all that, even among the leading 42
men, many came to believe in him, but on account of the Pharisees they would not acknowledge it, for fear of being excluded from the synagogues, for they cared more for the 43
approval of men than for the approval of God.

But Jesus cried loudly, 44

"Whoever believes in me, believes not in me but in him who has sent me; and whoever sees me, sees him who has 45
sent me. I have come into the world as a light, so that no one 46
who believes in me may have to remain in darkness. If 47
anyone hears my words and disregards them, it is not I that judge him, for I have not come to judge the world but to save the world. Whoever rejects me and refuses to accept 48
my teachings is not without his judge; the very message I have given will be his judge on the Last Day, for I have not 49
spoken on my own account, but the Father who has sent me has himself given me orders what to tell and what to say. And I know his orders mean eternal life. So whatever I say, 50
I say only as the Father has told me."

Before the Passover Festival began, Jesus knew that the **13**
time had come for him to leave this world and go to the Father, but he had loved those who were his own in the world, and he loved them to the last. So at supper—the 2

devil having by this time put the thought of betraying Jesus
3 into the mind of Judas Iscariot, Simon's son—Jesus, fully
aware that the Father had put everything into his hands,
and that he had come from God and was going back to God,
4 rose from the table, took off his outer clothing, and fastened
5 a towel about his waist. Then he poured water into the
basin and began to wash the disciples' feet, wiping them with
6 the towel that was about his waist. So he came to Simon
Peter. He said to him,

"Master, are you going to wash my feet?"

7 Jesus answered,

"You cannot understand now what I am doing, but you
will learn by and by."

8 Peter said to him,

"I will never let you wash my feet!"

Jesus answered,

"You will have no share with me unless I wash you."

9 Simon Peter said to him,

"Master, wash not only my feet but my hands and my
face too!"

10 Jesus said to him,

"Anyone who has bathed only needs to have his feet
washed to be altogether clean. And you are already clean—
11 though not all of you." For he knew who was going to be-
tray him; that was why he said, "You are not all of you clean."

12 When he had washed their feet and put on his clothes
and taken his place, he said to them again,

"Do you understand what I have been doing to you?
13 You call me Teacher and Master, and you are right, for
14 that is what I am. If I then, your Master and Teacher,
have washed your feet, you ought to wash one another's feet
15 too. For I have set you an example, in order that you may
16 do what I have done to you. I tell you, no slave is superior
to his master, and no messenger is greater than the man who
17 sends him. Now that you have this knowledge, you will be
18 blessed if you act upon it. I do not mean all of you; I know
whom I have chosen; but let the Scripture be fulfilled:

"'He who is eating my bread
Has raised his heel against me.'

From now on I will tell you things before they happen, so 19
that when they do happen you may believe that I am what
I say. I assure you, whoever welcomes any messenger of mine 20
welcomes me and whoever welcomes me welcomes him who
has sent me."

After Jesus had said this he was greatly moved and said 21
solemnly,

"I tell you, it is one of you that will betray me!"

The disciples looked at one another in doubt as to which 22
of them he meant. Next to Jesus, at his right at the table, 23
was one of his disciples whom Jesus especially loved. So 24
Simon Peter nodded to him and said to him,

"Tell us whom he means."

He leaned back from where he lay, on Jesus' breast, and 25
said to him,

"Master, who is it?"

Jesus answered, 26

"It is the one to whom I am going to give this piece of
bread when I have dipped it in the dish." So he dipped the
piece of bread and took it and gave it to Judas, Simon
Iscariot's son. After he took the bread, Satan took possession 27
of him. Then Jesus said to him,

"Be quick about your business."

But no one else at the table knew what he meant by telling 28
him this, for some of them thought that as Judas had the 29
purse Jesus meant to say to him, "Buy what we need for the
festival," or to have him give something to the poor. So 30
immediately after taking the piece of bread he went out.
It was then night.

When he was gone, Jesus said, 31

"Now the Son of Man has been honored, and God has
been honored through him, and God will through himself 32
honor him; he will honor him immediately. My children, I 33
am to be with you only a little longer. You will look for
me, but, as I said to the Jews, where I am going you cannot
follow. I give you a new command: Love one another. 34
Just as I have loved you, you must love one another. By 35
this they will all know that you are my disciples—by your
love for one another."

Simon Peter said to him,
"Master, where are you going?"
36 Jesus answered,
"I am going where you cannot follow me now, but you will follow me later."
37 Peter said to him,
"Master, why cannot I follow you now? I will lay down my life for you."
38 Jesus answered,
"You will lay down your life for me? I tell you, before a cock crows, you will disown me thrice over!
14 "Your minds must not be troubled; you must believe in
2 God, and believe in me. There are many rooms in my Father's house; if there were not, I would have told you,
3 for I am going away to make ready a place for you. And if I go and make it ready, I will come back and take you with
4 me, so that you may be where I am. You know the way to the place where I am going."
5 Thomas said to him,
"Master, we do not know where you are going; how can we know the way?"
6 Jesus said to him,
"I am Way and Truth and Life. No one can come to the
7 Father except through me. If you knew me, you would know my Father also. From now on you do know him and you have seen him."
8 Philip said to him,
"Master, let us see the Father, and it will satisfy us."
9 Jesus said to him,
"Have I been with you so long, and yet you, Philip, have not recognized me? Whoever has seen me has seen the
10 Father. How can you say, 'Let us see the Father'? Do you not believe that I am in union with the Father and the Father is in union with me? I am not the source of the words that I say to you, but the Father who is united with
11 me is doing these things himself. You must believe that I am in union with the Father and that the Father is in union with me, or else you must believe because of the things
12 themselves. I tell you. whoever believes in me will do

such things as I do, and things greater yet, because I am
going to the Father. Anything you ask for as followers of 13
mine I will grant, so that the Father may be honored through
the Son. I will grant anything you ask me for as my 14
followers.

"If you really love me, you will observe my commands. 15
And I will ask the Father and he will give you another Helper 16
to be with you always. It is the Spirit of Truth. The world 17
cannot obtain that Spirit, because it does not see it or recog-
nize it; you recognize it because it stays with you and is
within you. I am not going to leave you friendless. I am 18
coming back to you. In a little while the world will not see 19
me any more, but you will still see me, because I shall live on,
and you will live on too. When that day comes you will know 20
that I am in union with my Father and you are with me and
I am with you. It is he who has my commands and observes 21
them that really loves me, and whoever loves me will be loved
by my Father, and I will love him and show myself to him."

Judas (not Judas Iscariot), said to him, 22

"Master, how does it happen that you are going to show
yourself to us and not to the world?"

Jesus answered, 23

"Anyone who loves me will observe my teaching, and my
Father will love him and we will come to him and live with
him. No one who does not love me will observe my teaching, 24
and yet the teaching you are listening to is not mine but is
that of him who has sent me.

"I have told you this while I am still staying with you, 25
but the Helper, the holy Spirit which the Father will send in 26
my place, will teach you everything and remind you of
everything that I have told you. I leave you a blessing; 27
I give you my own blessing. I do not give it to you
as the world gives. Your minds must not be troubled or
afraid. You have heard me say that I am going away 28
and am coming back to you; if you loved me you would
be glad that I am going to the Father, for the Father
is greater than I. And I have told you of it now before 29
it happens, in order that when it happens you may believe in
me. I shall not talk much more with you, for the evil genius 30

of the world is coming. He has nothing in common with me,
31 but he is coming that the world may know that I love the
Father and am doing what he has commanded me to do.
Come, let us go away.

15 "I am the true vine, and my Father is the cultivator.
2 Any branch of mine that does not bear fruit he trims away,
and he prunes every branch that bears fruit, to make it bear
3 more. You are pruned already because of the teaching that
4 I have given you. You must remain united to me and I will
remain united to you. Just as no branch can bear fruit by
itself unless it remains united to the vine, you cannot unless
5 you remain united to me. I am the vine, you are the
branches. Anyone who remains united to me, with me united
to him, will be very fruitful, for you cannot do anything apart
6 from me. Anyone who does not remain united to me is
thrown away like a branch and withers up, and they gather
7 them and throw them into the fire and burn them. If
you remain united to me and my words remain in your hearts,
8 ask for whatever you please and you shall have it. When
you are very fruitful and show yourselves to be disciples of
9 mine, my Father is honored. I have loved you just as the
10 Father has loved me. You must retain my love. If you keep
my commands you will retain my love, just as I have observed
11 the Father's commands and retain his love. I have told you
all this so that you may have the happiness I have had, and
12 your happiness may be complete. The command that I give
13 you is to love one another just as I have loved you. No one
can show greater love than by giving up his life for his
14 friends. You are my friends if you do what I command
15 you to do. I do not call you slaves any longer, for a slave
does not know what his master is doing, but now I call you
friends, for I have made known to you everything that I have
16 learned from my Father. It was not you who chose me, it
is I that have chosen you, and appointed you to go and bear
fruit—fruit that shall be lasting, so that the Father may grant
you whatever you ask him for as my followers.

17 "What I command you to do is to love one another. If
18 the world hates you, remember that it hated me first. If you
19 belonged to the world, the world would love what was its own.

But it is because you do not belong to the world, but I have
selected you from the world, that the world hates you.
Remember what I said to you: No slave is greater than his 20
master. If they have persecuted me they will persecute you
too. If they have observed my teaching, they will observe
yours too. But they will do all this to you on my account, 21
because they do not understand him who sent me. If I 22
had not come and spoken to them, they would not have been
guilty of sin, but as it is, they have no excuse for their sin.
Whoever hates me hates my Father also. If I had not done 23 24
things before them that no one else ever did they would not
be guilty of sin. But as it is, they have seen both me and my
Father, and they have hated us both. But the saying of their 25
Law, 'They hated me without cause,' must be fulfilled.
When the Helper comes whom I will send to you from the 26
Father—that Spirit of Truth that comes from the Father—
he will bear testimony to me, and you must bear testimony 27
too, because you have been with me from the first.

"I have told you this to keep you from faltering. 16
They will exclude you from their synagogues; why, the time 2
is coming when anyone who kills you will think he is doing
religious service to God. They will do this because they do 3
not know the Father or me. But I have told you about these 4
things in order that when the time comes for them to happen,
you may remember that I told you of them. I did not tell you
this at first because I was still staying with you. But now I 5
am going away to him who sent me, and not one of you asks me
where I am going, but your minds are full of sorrow because 6
I have told you this. Yet it is only the truth when I tell you 7
that it is better for you that I should go away. For if I do not
go, the Helper will not come to you, but if I go I will send him
to you. When he comes, he will bring conviction to the 8
world about sin and uprightness and judgment; about sin, 9
as shown in their not believing in me; about uprightness, 10
as shown by my going away to the Father, where you can
no longer see me; and about judgment, as shown by the 11
condemnation of the evil genius of this world. I have much 12
more to tell you, but you cannot take it in now, but when 13
the Spirit of Truth comes, he will guide you into the full truth,

for he will not speak for himself but will tell what he hears,
14 and will announce to you the things that are to come. He
will do honor to me, for he will take what is mine and com-
15 municate it to you. All that the Father has belongs to me.
That is why I said that he will take what is mine and com-
municate it to you.

16 "In a little while you will not see me any longer, and a
little while after, you will see me again."

17 Then some of his disciples said to one another,

"What does he mean when he tells us, 'In a little while
you will not see me any longer, and a little while after, you
will see me again,' and 'Because I am going away to the
18 Father'?" So they kept saying "What does he mean by
'In a little while'? We do not know what he is talking
about."

19 Jesus saw that they wanted to ask him a question, and
he said to them,

"Are you asking one another about my saying 'In a little
while you will not see me any longer, and a little while after,
20 you will see me again'? I tell you, you will weep and wail
while the world will be happy; you will grieve, but your
21 grief will change to happiness. When a woman is in labor
she is sorrowful, for her time has come; but when the child
is born, she forgets her pain in her joy that a human being
22 has been brought into the world. So you, too, are sorrowful
now; but I will see you again, and your hearts will be happy,
23 and no one will rob you of your happiness. When that time
comes, you will not ask me any questions; I tell you, whatever
you ask the Father for, he will give you as my followers.
24 Hitherto you have not asked for anything as my followers,
but now ask, and you will receive, so that your happiness
may be complete.

25 "I have said all this to you in figurative language, but a
time is coming when I shall not do so any longer, but will
26 tell you plainly about the Father. When that time comes
you will ask as my followers, and I do not promise to intercede
27 with the Father for you, for the Father loves you himself
because you love me and believe that I have come from the
28 Father. I did come from the Father and enter the world.

Now I am leaving the world again and going back to the Father."

His disciples said, 29

"Why, now you are talking plainly and not speaking figuratively at all. Now we know that you know everything 30 and do not need to have anyone ask you questions. This makes us believe that you have really come from God."

Jesus answered, 31

"Do you believe that now? Why, a time is coming—it 32 has already come!—when you will all be scattered to your homes and will leave me alone. And yet I am not alone, for the Father is with me. I have told you all this, so that 33 through me you may find peace. In the world you have trouble; but take courage! I have conquered the world."

When Jesus had said all this he raised his eyes to heaven **17** and said,

"Father, the time has come. Do honor to your son, that your son may do honor to you, just as you have done 2 in giving him power over all mankind, so that he may give eternal life to all whom you have given him. And eternal 3 life means knowing you as the only true God, and knowing Jesus your messenger as Christ. I have done honor to you 4 here on earth, by completing the work which you gave me to do. Now, Father, do such honor to me in your presence as 5 I had done me there before the world existed.

"I have revealed your real self to the men you gave me 6 from the world. They were yours and you gave them to me, and they have obeyed your message. Now at last they know 7 that all that you have given me comes from you, for I have 8 given them the truths that you gave me, and they have accepted them and been convinced that I came from you, and they believe that you sent me. I have a request to make 9 for them. I make no request for the world, but only for those whom you have given me, for they are yours—all that is mine 10 is yours and what is yours is mine—and they have done me honor. Now I am to be no longer in this world, but they 11 are to remain in the world, while I return to you. Holy Father, keep them by your power which you gave me, so that they may be one just as we are. As long as I was with them 12

I kept them by your power which you gave me, and I protected them, and not one of them was lost (except the one who was destined to be lost), so that what the Scripture says
13 might come true. But now I am coming to you, and I say this here in this world in order that they may have the
14 happiness that I feel fully realized in their own hearts. I have given them your message, and the world has come to hate them, for they do not belong to the world any more than I
15 belong to the world. I do not ask you to take them away from
16 the world, but to keep them from evil. They do not belong
17 to the world any more than I belong to the world. Consecrate
18 them by truth. Your message is truth. Just as you sent me
19 to the world, I have sent them to the world. And it is for their sake that I consecrate myself, that they also may be consecrated by truth.

20 "It is not for them only that I make this request. It is also for those who through their message come to believe in
21 me. Let them all be one. Just as you, Father, are in union with me and I am with you, let them be in union with us,
22 so that the world may believe that you sent me. I have given them the glory that you gave me, so that they may be
23 one just as we are, I in union with them and you with me, so that they may be perfectly unified, and the world may recognize that you sent me and that you love them just as you
24 loved me. Father, I wish to have those whom you have given me with me where I am, to see my glory that you have given
25 me, for you loved me before the creation of the world. Righteous Father, though the world did not know you, I knew you,
26 and these men knew that you had sent me. I have made your self known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also."

18 When Jesus had said this, he went out with his disciples to the other side of the Ravine of the Cedars where there was
2 a garden, and he went into it with his disciples. Judas who betrayed him also knew the place, for Jesus often met his
3 disciples there. So Judas got out the garrison and some attendants from the high priests and Pharisees, and came
4 there with lanterns, torches, and weapons. Then Jesus, as

he knew everything that was going to happen to him, came forward and said to them,

"Who is it you are looking for?"

They answered, 5

"Jesus of Nazareth."

He said to them,

"I am he."

Judas who betrayed him was standing among them. When Jesus said to them, "I am he," they drew back and fell 6 to the ground. Then he asked them again, 7

"Who is it you are looking for?"

They said,

"Jesus of Nazareth."

Jesus answered, 8

"I have told you that I am he, so if you are looking for me, let these men go." This was to fulfil the saying he had 9 uttered, "I have not lost one of those whom you have given me."

Then Simon Peter, who had a sword with him, drew it 10 and struck at the high priest's slave and cut off his right ear. The slave's name was Malchus. Then Jesus said to Peter, 11

"Put your sword back into the sheath. Shall I not drink the cup which the Father has offered me?"

So the garrison and the colonel and the attendants of the 12 Jews seized Jesus and bound him, and they took him first to 13 Annas. For he was the father-in-law of Caiaphas, who was high priest that year. Now it was Caiaphas who had 14 advised the Jews that it was for their interest that one man should die for the people.

But Simon Peter and another disciple followed Jesus. 15 This other disciple was an acquaintance of the high priest, and he went on with Jesus into the high priest's courtyard, while Peter stood outside at the door. So this other disciple, 16 the acquaintance of the high priest, went out and spoke to the woman at the door and brought Peter in. The maid at the 17 door said to Peter,

"Are you also one of this man's disciples?"

He said,

"No, I am not."

18 As it was cold the slaves and attendants had made a
charcoal fire, and stood about it warming themselves. And
Peter also was among them, standing and warming himself.
19 Then the high priest questioned Jesus about his disciples
20 and his teaching. Jesus answered,
"I have spoken openly to the world. I have always
taught in synagogues or in the Temple where all the Jews
21 meet together, and I have said nothing in secret. Why do you
question me? Ask those who have heard me what it was that
I said to them. They will know what I have said."
22 When he said this, one of the attendants who stood near
struck him and said,
"Is that the way you answer the high priest?"
23 Jesus replied,
"If I have said anything wrong, testify to it; but if what
I have said is true, why do you strike me?"
24 So Annas sent him over still bound to Caiaphas the high
priest.
25 But Simon Peter still stood warming himself. So they
said to him,
"Are you also one of his disciples?"
He denied it and said,
"No, I am not."
26 One of the high priest's slaves, a relative of the man
whose ear Peter had cut off, said,
"Did I not see you with him in the garden?"
27 Peter again denied it, and at that moment a cock crowed.
28 Then they took Jesus from Caiaphas to the governor's
house. It was early in the morning, and they would not go
into the governor's house themselves, to avoid being cere-
monially defiled and to be able to eat the Passover supper.
29 So Pilate came outside to them, and said,
"What charge do you make against this man?"
30 They answered,
"If he were not a criminal, we would not have turned
him over to you."
31 Pilate said to them,
"Take him yourselves, and try him by your law."
The Jews said to him,

"We have no authority to put anyone to death."

This was to fulfil what Jesus said when he declared how 32
he was to die.

So Pilate went back into the governor's house and called 33
Jesus and said to him,

"Are you the king of the Jews?"

Jesus answered, 34

"Did you think of that yourself, or has someone else said
it to you about me?"

Pilate answered, 35

"Do you take me for a Jew? Your own people and the
high priests handed you over to me. What offense have you
committed?"

Jesus answered, 36

"My kingdom is not a kingdom of this world. If my
kingdom were a kingdom of this world, my men would have
fought to keep me from being handed over to the Jews. But
as it is, my kingdom has no such origin."

Pilate said to him, 37

"Then you are a king?"

Jesus answered,

"As you say, I am a king. It was for this that I was born
and for this that I came to the world, to give testimony for
truth. Everyone who is on the side of truth listens to my
voice."

Pilate said to him, 38

"What is truth!"

With these words he went outside again to the Jews, and
said to them,

"I can find nothing to charge him with. But it is your 39
custom to have me release one man for you at Passover time.
Do you want me therefore to release the king of the Jews
for you?"

Then they shouted back, 40

"No! Not him, but Barabbas!"

Now Barabbas was a robber.

Then Pilate took Jesus and had him flogged. And the 19
soldiers made a wreath out of thorns and put it on his head, and 2
put a purple coat on him, and they marched up to him, saying, 3

"Long live the king of the Jews!"
4 each one giving him a blow. And Pilate went outside again
and said to the Jews,
"See! I will bring him out to you, to show you that
I can find nothing to charge him with."
5 So Jesus came out, still wearing the wreath of thorns and
the purple coat. And Pilate said to them,
"Here is the man!"
6 When the high priests and their attendants saw him,
they shouted,
"Have him crucified! Have him crucified!"
Pilate said to them,
"Take him yourselves and have him crucified, for I can
find nothing to charge him with."
7 The Jews answered,
"We have a law, and by our law he deserves death, for
declaring himself to be a son of God."
8 When Pilate heard that, he was more frightened than
9 before and he went back into the governor's house and
said to Jesus,
"Where do you come from?"
10 But Jesus made no answer. Then Pilate said to him,
"Do you refuse to speak to me? Do you not know
that it is in my power to release you or to have you crucified?"
11 Jesus answered him,
"You would have no power at all over me, if it were not
given to you from above. So you are less guilty than the
man who betrayed me to you."
12 This made Pilate try to find a way to let him go, but the
Jews shouted,
"If you let him go, you are no friend of the emperor's!
Anyone who calls himself a king utters treason against the
emperor!"
13 When Pilate heard that, he had Jesus brought out and had
him sit in the judge's seat in the place they call the Stone
14 Platform, or in Hebrew, Gabbatha. It was the day of
Preparation for the Passover, and it was about noon. And
Pilate said to the Jews,
"There is your king!"

At that they shouted, 15
"Kill him! Kill him! Have him crucified!"
Pilate said to them,
"Am I to crucify your king?"
The high priests answered,
"We have no king but the emperor!"
Then Pilate handed him over to them to be crucified. 16

So they took Jesus, and he went out carrying the cross 17
by himself to a spot called the Place of the Skull, or in Hebrew,
Golgotha. There they crucified him, with two others, one on 18
each side and Jesus in the middle. Pilate had written a plac- 19
ard and had it put on the cross; it read "Jesus the Nazarene,
the king of the Jews." Many of the Jews read this placard, 20
for the place where Jesus was crucified was near the city,
and it was written in Hebrew, Latin, and Greek. So the 21
Jewish high priests said to Pilate,
"Do not write 'The king of the Jews,' but write 'He said,
I am the king of the Jews.'"
Pilate answered, 22
"What I have written, I have written!"

When the soldiers had crucified Jesus, they took his clothes 23
and divided them into four parts, one for each soldier, besides
his shirt. Now his shirt had no seam; it was woven in one
piece from top to bottom. So they said to one another, 24
"Let us not tear it, but let us draw for it, to see who gets
it." This was to fulfil what the Scripture says:

"They divided my garments among them,
And for my clothing they cast lots."

This was what the soldiers did. Near Jesus' cross stood 25
his mother and her sister Mary, the daughter of Clopas, and
Mary of Magdala. So Jesus, seeing his mother and the 26
disciple whom he loved standing near, said to his mother,
"There is your son!"
Then he said to his disciple, 27
"There is your mother!"
And from that time his disciple took her into his home.

After that, Jesus, knowing that everything was now 28
finished, to fulfil the saying of Scripture, said,
"I am thirsty."

29 A bowl of sour wine was standing there. So they put a
sponge soaked in the wine on a pike and held it to his lips.
30 When Jesus had taken the wine, he said,
"It is finished!"
Then bowing his head he gave up his spirit.
31 As it was the day of Preparation for the Passover, in
order that the bodies might not be left on the crosses over the
Sabbath, for that Sabbath was an especially important one,
the Jews asked Pilate to have the men's legs broken and the
32 bodies removed. So the soldiers went and broke the legs of
the first man and then of the other who had been crucified
33 with him. But when they came to Jesus they saw that he
34 was dead already, and they did not break his legs, but one of
the soldiers thrust a lance into his side, and blood and water
35 immediately flowed out. The man who saw it testifies to it
—his testimony is true; he knows that he is telling the truth—
36 to lead you also to believe. For this happened to fulfil what
the Scripture says:
"Not one of its bones will be broken."
37 Moreover, it says in another place,
"They shall look at the man whom they pierced."
38 After this, Joseph, of Arimathea, who was a disciple of
Jesus, but a secret one, because of his fear of the Jews, asked
Pilate to let him remove Jesus' body, and Pilate gave him
39 permission. So Joseph went and took the body down. And
Nicodemus also, who had first come to Jesus at night, went,
taking a roll of myrrh and aloes weighing about a hundred
40 pounds. So they took Jesus' body, and wrapped it with the
spices in bandages, in the Jewish way of preparing bodies for
41 burial. There was a garden at the place where Jesus had
been crucified, and in the garden was a new tomb in which
42 no one had yet been laid. So because it was the Jewish
Preparation day, and the tomb was close by, they put Jesus
there.

20 On the day after the Sabbath, very early in the morning
while it was still dark, Mary of Magdala went to the tomb,
2 and she saw that the stone had been removed from it. So she
ran away and went to Simon Peter and the other disciple
who was dear to Jesus, and said to them,

"They have taken the Master out of the tomb, and we do not know where they have put him."

So Peter and the other disciple went out of the city and 3
started for the tomb. And they both ran, and the other 4
disciple ran faster than Peter and got to the tomb first. And 5
he stooped down and saw the bandages lying on the ground,
but he did not go in. Then Simon Peter came up behind him, 6
and he went inside the tomb, and saw the bandages lying on
the ground, and the handkerchief that had been over Jesus' 7
face not on the ground with the bandages, but folded up by
itself. Then the other disciple who had reached the tomb 8
first went inside too, and saw and was convinced. For they 9
did not yet understand the statement of Scripture that he
must rise from the dead. So the disciples went home again. 10

But Mary stood just outside the tomb, weeping. And as 11
she wept she looked down into the tomb, and saw two angels 12
in white sitting where Jesus' body had been, one at his head
and one at his feet. And they said to her, 13

"Why are you weeping?"

She said to them,

"They have taken my Master away, and I do not know where they have put him."

As she said this she turned around and saw Jesus standing 14
there, but she did not know that it was he. Jesus said to her, 15

"Why are you weeping? Who are you looking for?"

She, supposing that he was the gardener, said to him,

"If it was you, sir, that carried him away, tell me where you have put him, and I will take him away."

"Mary!" said Jesus. 16

She turned and said to him in Hebrew,

"Rabbouni!" which means Master.

Jesus said to her, 17

"You must not cling to me, for I have not yet gone up to my Father, but go to my brothers and say to them that I am going up to my Father and your Father, to my God and your God."

Mary of Magdala went and declared to the disciples, 18

"I have seen the Master!"

and she told them that he had said this to her.

19 When it was evening on that first day after the Sabbath,
and the doors of the house where the disciples met were locked
for fear of the Jews, Jesus came in and stood among them
and said to them,
"Peace be with you!"
20 Then he showed them his hands and his side, and the disciples
21 were full of joy at seeing the Master. Jesus said to them again,
"Peace be with you! Just as my Father sent me forth
so I now send you."
22 As he said this he breathed upon them, and said,
23 "Receive the holy Spirit! If you forgive any men's sins,
they are forgiven them, and if you fix any men's sins upon
them, they will remain fixed."
24 But Thomas, one of the Twelve, who was called the
25 Twin, was not with them when Jesus came in. So the rest
of the disciples said to him,
"We have seen the Master!"
But he said to them,
"Unless I see the marks of the nails in his hands, and
put my finger into them, and put my hand into his side, I will
never believe it!"
26 A week after, the disciples were again in the house, and
Thomas was with them. Although the doors were locked,
Jesus came in and stood among them, and said,
"Peace be with you!"
27 Then he said to Thomas,
"Put your finger here and look at my hands, and take
your hand and put it in my side, and be no longer unbelieving,
but believe!"
28 Thomas answered him,
"My Master and my God!"
29 Jesus said to him,
"Is it because you have seen me that you believe?
Blessed be those who believe without having seen me!"
30 There were many other signs that Jesus showed before
31 his disciples which are not recorded in this book. But these
have been recorded so that you may believe that Jesus is the
Christ, the Son of God, and through believing you may have
life as his followers.

After this Jesus again showed himself to the disciples at 21
the Sea of Tiberias, and he did so in this way. Simon Peter, 2
Thomas called the Twin, Nathanael, of Cana in Galilee,
the sons of Zebedee, and two other disciples of Jesus were all
together. Simon Peter said to them, 3

"I am going fishing."

They said to him,

"We will go with you."

They went out and got into the boat, and that night they
caught nothing. But just as day was breaking, Jesus stood 4
on the beach, though the disciples did not know that it was he.
So Jesus said to them, 5

"Children, have you any fish?"

They answered,

"No."

"Throw your net in on the right of the boat," he said to 6
them, "and you will find them."

They did so, and they could not haul it in for the quantity
of fish in it. Then the disciple who was dear to Jesus said to 7
Peter,

"It is the Master!"

When Simon Peter heard that it was the Master, he put
on his clothes, for he had taken them off, and sprang into the
sea. The rest of the disciples followed in the boat, for they 8
were not far from land, only about a hundred yards, dragging
in the net full of fish. When they landed they saw a charcoal 9
fire burning, with a fish on it, and some bread. Jesus said to 10
them,

"Bring some of the fish you have just caught."

So Simon Peter got into the boat, and hauled the net 11
ashore, full of large fish, a hundred and fifty-three of them, and
though there were so many, the net was not torn. Jesus said 12
to them,

"Come and have breakfast."

None of the disciples dared to ask him who he was, for
they knew it was the Master. Jesus went and got the bread 13
and gave it to them, and the fish also. This was the third 14
time that Jesus showed himself to his disciples, after he had
risen from the dead.

15 When they had finished breakfast, Jesus said to Simon Peter,

"Simon, son of John, are you more devoted to me than these others are?"

Peter said to him,

"Yes, Master, you know that I love you."

Jesus said to him,

"Then feed my lambs!"

16 Again Jesus said to him a second time,

"Simon, son of John, are you devoted to me?"

He said to him,

"Yes, Master, you know that I love you."

Jesus said to him,

"Then be a shepherd to my sheep!"

17 Jesus said to him a third time,

"Simon, son of John, do you love me?"

Peter was hurt because the third time Jesus asked him if he loved him, and he answered,

"Master, you know everything, you can see that I love you."

Jesus said to him,

18 "Then feed my sheep! I tell you, when you were young, you used to put on your own girdle and go where you pleased, but when you grow old, you will stretch out your hands and someone else will put a girdle on you and take you where you have no wish to go."

19 He said this to show the kind of death by which Peter was to honor God; and after he had said it he said to Peter,

"Follow me!"

20 Peter turned and saw following them the disciple who was very dear to Jesus, who at the supper leaned back on Jesus' breast and said, "Master, who is it that is going to betray
21 you?" When Peter saw him, he said to Jesus,

"But, Master, what about him?"

22 Jesus said to him,

"If I wish him to wait till I come, what does it matter to you? You must follow me."

23 So the story spread among the brothers that this disciple was not going to die. But Jesus did not tell him that he was

not going to die; he said, "If I wish him to wait till I come, what does it matter to you?"

It is this disciple who testifies to these things and who 24
wrote them down, and we know that his testimony is true.

There are many other things that Jesus did, so many 25
in fact that if they were all written out, I do not suppose that the world itself would hold the books that would have to be written.

1 In my first volume, Theophilus, I dealt with all that
2 Jesus did and taught from the beginning until the day when
through the holy Spirit he gave the apostles he had chosen
3 their instructions, and was taken up to heaven. He had
shown himself alive to them after he had suffered, in many
convincing ways, appearing to them through forty days, and
4 telling them about the Kingdom of God. And once when he
ate with them, he instructed them not to leave Jerusalem,
but to wait for what the Father had promised.

5 "You have heard me speak of it," he said, "for John
baptized people in water, but in a few days you will be
baptized in the holy Spirit."

6 So those who were present asked him,

"Master, is this the time when you are going to re-establish
the kingdom for Israel?"

7 He said to them,

"It is not for you to know times and dates which the
8 Father has fixed by his own authority, but you will be given
power when the holy Spirit comes upon you, and you will be
witnesses for me in Jerusalem and all over Judea and Samaria
and to the very ends of the earth."

9 As he said this, he was caught up before their eyes and a
10 cloud took him up from their sight. And while they were
gazing after him into the sky, two men dressed in white
11 suddenly stood beside them, and said to them,

"Men of Galilee, why do you stand looking up into the
sky? This very Jesus who has been caught up from you into
heaven will come in just the way that you have seen him
go up to heaven."

12 Then they went back to Jerusalem from the hill called the
Olive-orchard, which is near Jerusalem, half a mile away.

13 When they entered the city they went to the upstairs
room where they were staying. There were Peter, John,
James and Andrew, Philip and Thomas, Bartholomew and

Matthew, James, the son of Alpheus, Simon the Zealot, and
Judas, the son of James. They were all devoting themselves 14
with one mind to prayer, with the women and Mary, Jesus'
mother, and his brothers.

It was at that time that Peter got up among the brothers 15
—there were about a hundred and twenty persons present—
and said,

"Brothers, the prediction of the Scriptures had to come 16
true that the holy Spirit uttered by the lips of David, about
Judas, who acted as guide for the men that arrested Jesus—
for he was one of our number and a share in this ministry 17
of ours fell to his lot." (This man bought a piece of land 18
with the money paid him for his treachery, and his body
swelled up and burst open in the middle and all his vitals
poured out. This fact was well known to all the residents of 19
Jerusalem, so that the piece of land came to be called in their
language Akeldamach, the bloody field.) "For in the Book 20
of Psalms it is written,

"'Let his estate be desolate, with no one to live on it,'

"and

"'Let someone else take his position.'

"So one of the men who has been associated with us all 21
the time that the Lord Jesus moved about among us, from his 22
baptism by John to the time when he was caught up from us,
must join us as a witness to his resurrection."

Then they proposed two men, Joseph called Barsabbas, 23
who was known as Justus, and Matthias. And they prayed, 24
saying,

"Lord, you who know all hearts, show us which one of
these two you have chosen to take this place of service as an 25
apostle which Judas left to go where he belonged."

Then they drew lots between them, and the lot fell on 26
Matthias, and he was added to the eleven apostles.

On the day of the Harvest Festival, they were all meet- **2**
ing together, when suddenly there came from the sky a 2
sound like a violent blast of wind, and it filled the whole
house where they were sitting. And they saw tongues like 3
flames separating and settling one on the head of each
of them, and they were all filled with the holy Spirit and 4

began to say in foreign languages whatever the Spirit prompted them to utter.

5 Now there were devout Jews from every part of the world
6 living in Jerusalem. And when this sound was heard, the crowd gathered in great excitement, because each one heard
7 them speaking in his own language. They were perfectly amazed and said in their astonishment,

"Are not all these men who are speaking Galileans?
8 Then how is it that each of us hears his own native tongue?
9 Parthians, Medes, Elamites, residents of Mesopotamia, of
10 Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the district of Africa about Cyrene,
11 visitors from Rome, Jews and proselytes, Cretans and Arabs —we all hear them tell in our native tongues the mighty deeds of God."

12 And they were all amazed and bewildered and said to one another,

"What can this mean?"

13 But others said derisively,

"They have had too much new wine!"

14 Then Peter stood up with the eleven around him, and raising his voice addressed them.

"Men of Judea," he said, "and all you residents of Jerusalem, let me explain this to you, and pay attention to
15 what I say. These men are not drunk as you suppose, for it
16 is only nine in the morning. But this is what was predicted by the prophet Joel,

17 "'It will come about in the last days, God says,
That I will pour out my Spirit upon all mankind;
Your sons and daughters will become prophets,
Your young men will have visions,
And your old men will have dreams.
18 Even on my slaves, both men and women,
I will pour out my Spirit in those days,
And they will become prophets.
19 I will show wonders in the sky above,
And signs on the earth below,
Blood and fire and thick smoke.
20 The sun will turn to darkness,

And the moon to blood,
Before the coming of the great, splendid Day of the Lord.
Then everyone who calls on the name of the Lord will be 21
saved.'

"Men of Israel, listen to what I say. Jesus of Nazareth, 22
as you know, was a man whom God commended to you by
the wonders, portents, and signs that God did right among
you through him. But you, by the fixed purpose and 23
intention of God, handed him over to wicked men, and had
him crucified. But God set aside the pain of death and 24
raised him up, for death could not control him. For David 25
says of him,

"'I constantly regarded the Lord before me,
For he is at my right hand, so that I may not be displaced.
Therefore my heart is glad, and my tongue rejoices, 26
And my body will still live in hope.
For you will not desert my soul in death, 27
You will not let your Holy One be destroyed.
You have made the ways of life known to me, 28
And you will fill me with joy in your presence.'

"Brothers, one may say to you confidently of the patriarch 29
David that he died and was buried, and his grave is here among
us to this very day. But as he was a prophet, and knew 30
that God had promised him with an oath that he would put
one of his descendants upon his throne, he foresaw the 31
resurrection of the Christ and told of it, for he was not
deserted in death and his body was not destroyed. He is 32
Jesus, whom God raised from the dead, and to whose resurrec-
tion we are all witnesses. So he has been exalted to God's 33
right hand, and has received from his Father and poured over
us the holy Spirit that had been promised, as you see and hear.

"For David did not go up to heaven, but he said, 34

"'The Lord said to my lord, Sit at my right hand,
Until I make your enemies your footstool.' 35

"Therefore the whole nation of Israel must understand 36
that God has declared this Jesus whom you crucified both
Lord and Christ."

When they heard this, they were stung to the heart, and 37
they said to Peter and the rest of the apostles,

"Brothers, what shall we do?"

38 Peter said to them,

"You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven;
39 then you will receive the gift of the holy Spirit, for the promise of it belongs to you and your children, as well as to all those far away whom the Lord our God calls to him."

40 He said much more besides in giving his testimony, and urged them to save themselves from that crooked age.
41 So they welcomed his message and were baptized, and about
42 three thousand people joined them that day. And they devoted themselves to the teaching and the society of the apostles, the breaking of bread, and prayer.

43 Everyone felt a sense of awe, and many wonders and signs
44 were done by the apostles. The believers all shared every-
45 thing they had with one another, and sold their property and belongings, and divided the money with all the rest,
46 according to their special needs. Day after day they all went regularly to the Temple, they broke their bread together in their homes, and they ate their food with glad and simple
47 hearts, constantly praising God and respected by all the people. And every day the Lord added people who were saved to their number.

3 Peter and John were on their way up to the Temple for
2 the three o'clock hour of prayer, when a man who had been lame from his birth was carried by. He used to be placed every day at what was known as the Beautiful Gate of the Temple, to beg from the people on their way into the Temple,
3 and when he saw Peter and John on the point of going into the
4 Temple he asked them to give him something. Peter fixed his eyes on him, as John did also, and said to him,

"Look at us!"

5 He looked at them, supposing that they were going to
6 give him something. But Peter said,

"I have no silver or gold, but I will give you what I have. In the name of Jesus Christ of Nazareth, walk!"

7 And he took him by the right hand and raised him up,
8 and his feet and ankles immediately became strong, and he sprang to his feet and began to walk, and he went into the

Temple with them, walking, leaping, and praising God.
When all the people saw him walking about, praising God, 9
and recognized him as the man who used to sit and beg at the 10
Beautiful Gate of the Temple, they were perfectly astonished
and amazed at what had happened to him.

And as he still clung to Peter and John, all the people 11
crowded about them in the utmost astonishment in what was
known as Solomon's Colonnade. When Peter saw this, he 12
said to the people.

"Men of Israel, why are you so surprised at this? Why
do you stare so at us, as though it were some power or some
piety of ours that had made him able to walk? The God of 13
Abraham, Isaac, and Jacob, the God of our forefathers, has
done this honor to his servant Jesus, whom you betrayed and
disowned before Pilate, when he had decided to let him go.
But you disowned the Holy, Righteous One. You asked to 14
have a murderer released for you, and killed the very source 15
of life. But God raised him from the dead, as we can testify.
It is by his power and through faith in him that this man 16
whom you see and recognize has been made strong again,
and it is faith inspired by him that has given him the perfect
health you all see. Yet I know, brothers, that you did not 17
know what you were doing, any more than your leaders
did; it was in this way that God fulfilled what he by all the 18
prophets foretold that his Christ must suffer. So repent 19
and turn to God, to have your sins wiped out, and happier
times will come from the presence of the Lord, and he will 20
send Jesus, your destined Christ. Yet he must remain in 21
heaven till the time for the universal reformation of which
God told in ancient times by the lips of his holy prophets.
Moses said, 'The Lord God will raise up a prophet for you 22
from among your brothers, as he raised me up. You must
listen to everything that he tells you. Anyone that will 23
not listen to that prophet will be annihilated from among
the people.' Why, all the prophets from Samuel down, who 24
have spoken, have also foretold these days. You are the 25
descendants of the prophets and the heirs of the agreement
that God made with your forefathers when he said to
Abraham, 'Through your posterity all the families of the

26 earth will be blessed.' It was to you that God first sent his
servant after he had raised him from the dead, to bless you
by making every one of you turn from his wickedness."

4 As they were talking in this way to the people, the high
priests, the commander of the Temple, and the Sadducees
2 came up to them, greatly disturbed because they were
teaching the people and declaring that in the case of Jesus
3 there had been a resurrection from the dead. They arrested
them, and as it was already evening, they shut them up
4 until next morning. But many of those who had heard what
they said believed it, and their number grew to be about
five thousand.

5 On the next day the leading members of the council,
6 the elders, and the scribes met in Jerusalem, with Annas the
high priest, Caiaphas, John, Alexander, and all who belonged
7 to the high priest's family. They had the apostles brought
before them and demanded of them,

"By what power or authority have men like you done
this?"

8 Then Peter, filled with the holy Spirit, said to them,

9 "Leaders of the people and members of the council, if
it is for a benefit conferred upon a helpless man, and as to how
10 he was cured, that we are called to account here today, you
and the people of Israel must all know that it is through the
power of Jesus Christ of Nazareth whom you crucified but
whom God raised from the dead, that he stands here
11 before you well. He is the stone that you builders rejected,
12 which has become the cornerstone. There is no salvation
through anyone else, for there is no one else in the world who
has been named to men as their only means of being saved."

13 They were amazed to see how outspoken Peter and John
were, and to find that they were uneducated men with no
advantages. They recognized them as companions of Jesus,
14 and seeing the man who had been cured standing beside
15 them, they had nothing to say. But they ordered them out
16 of the presence of the council and conferred together. They
said,

"What are we to do with these men? For it is plain to
everyone in Jerusalem that an extraordinary wonder has been

done by them. We cannot deny that. But to keep it from 17
spreading farther among the people, let us warn them to say
nothing to anyone else at all about this person."

So they called them in and ordered them not to speak 18
or teach at all about the name of Jesus. But Peter and John 19
answered them,

"You must decide whether it is right in the sight of God
to obey you instead of him, for we cannot help telling of what 20
we have seen and heard."

But after further threats they let them go, as they could 21
find no way to punish them, on account of the people, who
were all giving honor to God for what had happened, for the 22
man on whom this wonder of healing had been done was more
than forty years old.

After being released, the apostles went back to their 23
friends, and told them what the high priests and members
of the council had said to them. When they heard it, with 24
one impulse they all raised their voices to God and said,

"Master, it was you who made heaven, earth, and sea, 25
and everything that is in them, and who said through the
holy Spirit by the lips of our forefather David, your slave,

"'Why did the heathen rage,
And the peoples form vain designs?
The kings of the earth stood by, 26
And the rulers assembled
Against the Lord and against his Christ.'

For they have assembled here in this city against your holy 27
servant Jesus, whom you had consecrated—Herod and
Pontius Pilate, with the heathen and the peoples of Israel,
to carry out what your hand and will had destined should 28
happen. And now, Lord, take note of their threats, and give 29
your slaves the power to utter your message fearlessly, when 30
you stretch out your hand to heal, and signs and wonders
are done by the power of your holy servant Jesus."

When they had prayed, the place where they were 31
meeting shook, and they were all filled with the holy Spirit,
and fearlessly uttered God's message.

There was but one heart and soul in the multitude who 32
had become believers, and not one of them claimed anything

that belonged to him as his own, but they shared everything
33 they had with one another. The apostles gave their testi-
mony to the resurrection of the Lord Jesus with great power,
34 and God's favor rested richly upon them. No one among
them was in any want, for any who owned lands or houses
35 would sell them and bring the proceeds of the sale and put
them at the disposal of the apostles; then they were shared
36 with everyone in proportion to his need. Joseph, a Levite,
and a native of Cyprus, whom the apostles had named
37 Barnabas, which means Son of Encouragement, sold a piece
of land that belonged to him, and brought the proceeds and
put them at the disposal of the apostles.

5 But a man named Ananias, who, with his wife Sapphira,
2 had sold a piece of property, with his wife's connivance
appropriated some of the price received, and brought only a
3 part of it to put at the disposal of the apostles. And Peter
said,

"Ananias, why has Satan taken such possession of your heart that you should lie to the holy Spirit, by appropriating
4 part of the price of your land? As long as it was unsold was it not yours, and after it was sold was not the money under your control? How could you think of doing such a thing? You did not lie to men but to God!"

5 When Ananias heard these words he fell down and
expired, and everyone who heard them spoken was appalled.
6 The younger men got up and wrapping his body up carried
7 it out and buried it. About three hours later, his wife came in,
8 without having learned what had happened. Peter said
to her,

"Tell me, did you sell the land for such and such a sum?"

"Yes," she said, "That was it."

9 Peter said to her,

"How could you two agree to test the Spirit of the Lord? There at the door are the footsteps of the men who buried your husband, and they will carry you out also."

10 She instantly fell down at his feet and expired. When
the young men came in they found her dead, and they carried
11 her out and buried her beside her husband. And the whole

church and all who heard this were appalled. They would 12
all meet together in Solomon's Colonnade. None of the 13
others dared to associate with them, but the people made
much of them, and men and women in increasing numbers 14
believed in the Lord and joined them.

Signs and wonders in great numbers continued to be done
among the people by the apostles, so that people would carry 15
their sick out into the streets, and lay them down on beds
and mats, to have at least Peter's shadow fall on some of them
as he went by. Even from the towns around Jerusalem 16
crowds would come in bringing sick people and those who were
troubled with foul spirits, and they were all cured.

This aroused the high priest and all his supporters, the 17
party of the Sadducees, and filled them with jealousy, and 18
they had the apostles arrested and put in the common jail.
But an angel of the Lord opened the jail doors in the night 19
and let them out, and said to them,

"Go, take your stand in the Temple, and tell the people 20
all about this new life."

And they obeyed, and about daybreak went into the 21
Temple and began to teach. The high priest and his party
came over and called together the council and indeed the
whole senate of the Israelites, and sent to the prison to
have the apostles brought in. But the attendants who went 22
for them could not find them in the jail, and they came
back and reported, 23

"We found the prison securely locked up, with the
sentries on duty at the doors, but on opening the doors we
found no one inside."

When the commander of the Temple and the high priests 24
heard this report, they were very much at a loss as to what
would come of it. Someone came over and reported to them, 25

"The men that you put in jail are standing right here in
the Temple, teaching the people!"

Then the commander and his men went and brought 26
them back, but without using violence, for they were afraid
of being stoned by the people. So they brought them before 27
the council. The high priest called on them for an explana-
tion.

28 "We strictly forbade you," he said, "to teach on this
authority, and here you have filled Jerusalem with your
teaching, and propose to hold us responsible for this man's
death!"
29 Peter and the apostles answered,
30 "We must obey God rather than men. The God of our
forefathers raised Jesus to life when you had hung him on a
31 cross and killed him. God took him up to his right hand as
our leader and savior, in order to give repentance and forgive-
32 ness of sins to Israel. We and the holy Spirit which God has
given to those who obey him are witnesses to these things."
33 When they heard this, they were furious, and wanted to
34 kill them. But a Pharisee named Gamaliel, a teacher of the
Law highly regarded by all the people, got up in the council
35 and ordered the men to be removed for a while, and then
said,
"Men of Israel, take care what you propose to do with
36 these men. For some time ago Theudas appeared, claiming
to be a person of importance, and a group of men numbering
some four hundred joined him. But he was killed and all his
37 followers were dispersed and disappeared. After him, at the
time of the census, Judas of Galilee appeared, and raised a
great following, but he too perished, and all his followers were
38 scattered. So in the present case, I tell you, keep away from
these men and let them alone, for if this idea or movement is
39 of human origin, it will come to naught, but if it is from God,
you will not be able to stop it. You may actually find
yourselves fighting God!"
40 They were convinced by him, and they called the apostles
in and had them flogged, and warned them not to speak about
41 the name of Jesus, and then let them go. So they went out
from before the council, glad that they had been thought
42 worthy to bear disgrace for the sake of Jesus, and they did
not for a single day stop teaching and preaching in the
Temple and in private houses the good news of Jesus, the
Christ.
6 In those days, as the number of the disciples was increas-
ing, complaints were made by the Greek-speaking Jews against
the native Jews that their widows were being neglected in the

daily distribution of food. So the Twelve called in the 2
whole body of disciples and said to them,

"It is not desirable that we should give up preaching
the word of God to keep accounts. You, brothers, must 3
pick out from your number seven men of good standing, who
are wise and full of the Spirit, and we will put them in charge
of this matter, while we devote ourselves to prayer and to 4
delivering the message."

This plan met the approval of the whole body, and they 5
selected Stephen, a man full of faith and of the holy Spirit,
with Philip, Prochorus, Nicanor, Timon, Parmenas, and
Nicholas of Antioch, who had been a convert to Judaism.
They brought these men before the apostles, and they prayed 6
and laid their hands upon them.

So God's message continued to spread; the number of 7
the disciples in Jerusalem increased rapidly, and a great many
priests accepted the faith.

Stephen, greatly strengthened by God's favor, did remark- 8
able signs and wonders among the people. But members of 9
the synagogue known as that of the Libyans, Cyreneans,
and Alexandrians, and men from Cilicia and Asia undertook
to debate with Stephen, but they could not meet his wisdom 10
and the inspiration with which he spoke. So they instigated 11
people to say,

"We have heard him use abusive language about Moses
and about God."

They aroused the people, the elders, and the scribes, 12
and they set upon him and seized him, and brought him before
the council. Then they brought forward false witnesses, 13
who said,

"This man is constantly saying things against this holy
place and against the Law, for we have heard him say that 14
Jesus of Nazareth will tear this place down and change the
customs that have been handed down to us by Moses."

Everyone who sat in the council fixed his eyes on him, 15
and they saw that his face was like that of an angel. The 7
high priest said,

"Is this statement true?"

He answered, 2

"Brothers and fathers, listen. The glorious God appeared
to our forefather Abraham when he was in Mesopotamia,
3 before he settled in Haran, and he said to him, 'Leave your
country and your relatives and come to the country that I
4 will show you.' So he left the country of the Chaldeans
and went to live in Haran, and from there after the death of
his father, God caused him to move into this country where
5 you now live. He gave him no property in it, not a single
foot, but he promised to give it to him and his posterity after
him permanently, though he had no children at that time.
6 This was what God said: 'His descendants will be strangers,
living in a foreign land, and they will be enslaved and misused
7 for four hundred years, and I will sentence the nation that
has enslaved them,' God said, 'and afterward they will leave
8 that country and worship me on this spot.' And he made the
agreement of circumcision with him, and so Abraham became
the father of Isaac and circumcised him on the eighth day,
and Isaac became the father of Jacob, and Jacob of the
9 twelve patriarchs. The patriarchs became jealous of Joseph
and sold him into slavery in Egypt. But God was with him,
10 and rescued him from all his troubles, and enabled him to win
favor and to show wisdom when he stood before Pharaoh,
king of Egypt, and he appointed him governor of Egypt and of
11 his whole household. Then a famine spread all over Egypt
and Canaan, and there was great suffering, and our forefathers
12 could not find any food. But Jacob heard that there was
food in Egypt, and he sent our forefathers on their first visit
13 there. On their second visit, Joseph made himself known
to his brothers, and Pharaoh learned of Joseph's parentage.
14 Then Joseph sent and invited his father Jacob and all his
15 relatives, seventy-five in all, and Jacob came down to Egypt.
16 There he and our forefathers died, and they were carried back
to Shechem, and laid in the tomb that Abraham had bought
17 for a sum of money from the sons of Hamor in Shechem. As
the time drew near for the fulfilment of the promise God had
made to Abraham, the people became more and more numer-
18 ous in Egypt, until another king, who knew nothing about
19 Joseph, became ruler of Egypt. He took advantage of our
people and oppressed our forefathers, making them abandon

their infant children, so that they should not live. It was 20
at this time that Moses was born. He was a wonderfully
beautiful child, and for three months he was taken care of
in his father's house. When he was abandoned, the daughter 21
of Pharaoh adopted him and brought him up as her own son.
So Moses was educated in all the Egyptian culture; he was 22
strong in speech and action. When he was forty years old, 23
it occurred to him to visit his brothers, the descendants of
Israel. Seeing one of them being imposed upon, he interfered 24
and defended the man who was being ill treated, striking down
the Egyptian. He supposed that his brothers would under- 25
stand that God was using him as the means of delivering them,
but they did not. The next day, he came across two of them 26
fighting and tried to pacify them. He said to them, 'You are
brothers. Why should you injure each other?' But the 27
aggressor thrust him off, saying, 'Who made you our ruler
and judge? Do you mean to kill me as you did that Egyptian 28
yesterday?' At those words Moses fled, and went and lived 29
for a time in Midian, and two sons were born to him there.
When forty years had passed, an angel appeared to him in the 30
desert of Mount Sinai, in the flame of a burning bush. When 31
Moses saw it he wondered at the sight, and when he went up
to see what it was, the voice of the Lord said, 'I am the God of 32
your forefathers, the God of Abraham, Isaac, and Jacob.'
Moses was terrified and did not dare to look at it. Then 33
the Lord said to him, 'Take off your shoes, for the place where
you are standing is holy ground. I have seen all the oppres- 34
sion of my people in Egypt, and I have heard their groans,
and I have come down to save them. So come! I will make
you my messenger to Egypt!' The Moses whom they had 35
refused, saying to him, 'Who made you our ruler and judge?'
God sent both to rule and to deliver them, with the help of the
angel who had appeared to him in the bush. It was he who 36
brought them out of Egypt, and did wonders and signs there,
and at the Red Sea, and for forty years in the desert. This was 37
the Moses who said to the descendants of Israel, 'God will
make a prophet rise from among your brothers to teach you,
just as he made me rise.' It was he who with the congregation 38
in the desert went between the angel who spoke to him on

Mount Sinai and our forefathers, and received and com-
39 municated to you utterances that still live. Yet our fore-
fathers would not listen to him, but thrust him off, and their
40 hearts turned back to Egypt, for they said to Aaron, 'Make
us gods to march in front of us, for as for this Moses, who
brought us out of Egypt, we do not know what has become of
41 him!' They even made a calf in those days, and offered
sacrifice to their idol, and held a celebration over what their
42 own hands had made. So God turned his back on them
and left them to worship the starry host, just as the Book of
the Prophets says,

"'Was it victims and sacrifices that you offered to me,
O house of Israel,
Those forty years in the desert?
43 You offered me the tent of Moloch and the star of your
god Rompha,
The images you had made to worship!
So I will deport you beyond Babylon.'

44 In the desert our forefathers had the Tent of the Testimony
built like the model Moses had seen, just as he who spoke
45 to him told him to make it. This tent was handed down to
our forefathers and they brought it here with them when
under Joshua they dispossessed the nations that God drove
46 out before them, and it existed until the time of David. He
won the approval of God and begged to be allowed to provide
47 a dwelling for the God of Jacob, and Solomon actually built
48 a house for him. But the Most High does not live in buildings
made by human hands. As the prophet says,

49 "'The sky is my throne,
And the earth a footstool for my feet.
What house can you build for me? says the Lord,
Or what place is there where I can rest?
50 Was it not my hand that made it all?'

51 You stubborn people, with heathen hearts and ears, you are
always opposing the holy Spirit, just as your forefathers did!
52 Which of the prophets did your forefathers not persecute?
They killed the men who foretold the coming of the Righteous
53 One, whom you have now betrayed and killed—you who had
the Law given to you by angels, and did not obey it!"

When they heard that, they were enraged and ground 54
their teeth at him. But he, full of the holy Spirit, looked up 55
to heaven and saw God's glory and Jesus sitting at God's
right hand. And he said, 56

"Look! I can see heaven open, and the Son of Man
sitting at God's right hand!"

But they uttered a great shout and stopped their ears, 57
and they rushed upon him all together, and dragged him out of 58
the city and stoned him, the witnesses throwing down their
clothes at the feet of a young man named Saul. As they 59
stoned Stephen, he prayed,

"Lord Jesus, receive my spirit!"

Then falling on his knees, he cried out, 60

"Lord, do not lay this sin up against them!"

With these words he fell asleep. And Saul entirely 8
approved of his being put to death.

A great persecution of the church in Jerusalem broke out
that day, and they were all scattered over Judea and Samaria
except the apostles. Some pious men buried Stephen and 2
loudly lamented him. But Saul harassed the church. He 3
went into one house after another, and dragging out men and
women, put them in prison.

Those who were scattered went from place to place 4
preaching the good news of the message. Philip reached the 5
city of Samaria, and proclaimed the Christ to them. When 6
the people heard Philip and saw the signs that he showed
they were all interested in what he had to say, for with loud 7
cries foul spirits came out of many who had been possessed
by them, and many paralytics and lame people were cured.
So there was great rejoicing in that city. 8

There was a man named Simon in the town, who had 9
been amazing the Samaritan people by practicing magic there,
and who made great pretensions. Everyone there, high and 10
low, made much of him, and said,

"He must be what is known as the Great Power of God!"

They made much of him because for a long time he had 11
amazed them with his magic. But when they believed 12
Philip's message of the good news of the Kingdom of God and
the name of Jesus Christ, men and women alike accepted

13 baptism. Even Simon himself believed and after his baptism
devoted himself to Philip, and he was amazed at seeing such
signs and great wonders taking place.
14 When the apostles at Jerusalem heard that Samaria had
accepted God's message, they sent Peter and John there.
15 When they came, they prayed that the Samaritans might
16 receive the holy Spirit, for it had not yet come upon any of
them; they had simply been baptized in the name of the
17 Lord Jesus. Then they laid their hands on them, and they
18 received the holy Spirit. But when Simon saw that the
holy Spirit was imparted through the laying on of the apostles'
19 hands, he offered them money, saying,
"Give me also this power to communicate the holy
Spirit to anyone I place my hands upon."
20 But Peter said to him,
"Go to destruction with your money, for thinking you
21 could buy God's gift with it! You have no share or part in
this movement, for your heart is not honest in the sight of
22 God. So repent of this wickedness of yours, and pray to the
Lord, to see if you may not be forgiven for thinking of such
23 a thing. For I see that you are a bitter poison and a bundle
of iniquity!"
24 Simon answered,
"You must pray to the Lord for me, that none of the
things you have said may happen to me!"
25 After they had given their testimony and delivered the
Lord's message, they went back to Jerusalem, telling the good
news in many Samaritan villages on the way.
26 But an angel of the Lord said to Philip,
"Get up and go south, by the road that runs from
Jerusalem to Gaza." (The town is now deserted.)
27 So he got up and went. Now there was an Ethiopian
eunuch, a member of the court of Candace, queen of Ethiopia,
her chief treasurer, who had come up to Jerusalem to worship,
28 and was on his way home. He was sitting in his car, reading
29 the prophet Isaiah. Then the Spirit said to Philip,
"Go up and stay by that car."
30 Philip ran up and heard him reading the prophet Isaiah,
and he said to him,

"Do you understand what you are reading?"

"Why, how can I," he answered, "unless someone explains 31
it to me?" And he invited Philip to get in and sit beside
him. This was the passage of Scripture that he was reading: 32

"Like a sheep he was led away to be slaughtered,
And just as a lamb is dumb before its shearer,
He does not open his mouth.
His sentence ended in his humiliation. 33
Who will tell the story of his posterity?
For his life is perished from the earth."

"Tell me, of whom is the prophet speaking?" said the 34
eunuch to Philip, "Of himself, or of someone else?"

Then Philip began, and starting from this passage, he told 35
him the good news about Jesus. As they went on along the 36
road, they came to some water, and the eunuch said,

"Here is some water! What is there to prevent my being
baptized?"

So he ordered the car to stop, and Philip and the eunuch 38
went down into the water, and Philip baptized him. When 39
they came out of the water, the Spirit of the Lord hurried
Philip away, and the eunuch saw nothing more of him. Full
of joy, he went on with his journey, while Philip found himself 40
at Ashdod and went on telling the good news in all the towns
all the way to Caesarea.

Now Saul, still breathing murderous threats against the 9
Lord's disciples, went to the high priest and asked him for 2
letters to the synagogues in Damascus, so that if he found
any men or women there who belonged to the Way, he might
bring them in chains to Jerusalem. But on his journey, as 3
he was approaching Damascus, a sudden light flashed around
him from heaven, and he fell to the ground. Then he heard 4
a voice saying to him,

"Saul! Saul! Why do you persecute me?"

"Who are you, sir?" he asked. 5

"I am Jesus, whom you are persecuting," said the voice.
"But get up and go into the city, and there you will be 6
told what you ought to do."

Saul's fellow-travelers stood speechless, for they heard 7
the voice but could not see anyone. When he got up from 8

the ground and opened his eyes he could see nothing. They had to take him by the hand and lead him into Damascus,
9 and for three days he could not see, and neither ate nor drank.

10 There was at Damascus a disciple named Ananias, and the Lord said to him in a vision,

"Ananias!"

And he answered,

"Yes, Lord!"

11 The Lord said to him,

"Get up and go to the street called the Straight Street, and ask at the house of Judas for a man named Saul, from
12 Tarsus, for he is there praying. He has had a vision and seen a man named Ananias come in and lay his hands on him, to restore his sight."

13 But Ananias answered,

"Lord, I have heard many people tell of this man, and the
14 harm he has done to your people in Jerusalem. He is here with authority to arrest everyone who calls upon your name."

15 The Lord said to him,

"Go! This man is the means I have chosen for carrying my name among the heathen and their kings, and among the
16 descendants of Israel. For I am going to show him what he will have to endure for my sake."

17 Ananias set out and went to the house, and there he laid his hands upon Saul, and said to him,

"Saul, my brother, I have been sent by the Lord Jesus, who appeared to you on your journey, so that you may regain your sight and be filled with the holy Spirit."

18 Something like scales immediately dropped from his eyes, and his sight was restored, and he got up and was
19 baptized, and, after taking some food, regained his strength.

Saul stayed for some time with the disciples at Damascus,
20 and began at once to declare in the synagogues that Jesus
21 was the Son of God. Everyone was astonished, and said,

"Is not he the man who made such havoc of the people in Jerusalem who call upon that name, and who came here especially for the purpose of arresting such persons and taking them before the high priests?"

But Saul grew more and more powerful, and bewildered 22
the Jews who lived in Damascus by his proofs that Jesus
was the Christ.

After some time had passed, the Jews made a plot to kill 23
him, but Saul found out about the plot. They watched the 24
city gates day and night, in order to kill him, but his disciples 25
took him one night and let him down over the wall, lowering
him in a basket.

When he reached Jerusalem he tried to join the disciples, 26
and they were all afraid of him, for they could not believe
that he was really a disciple. But Barnabas got hold of him 27
and introduced him to the apostles, and he told them how on
his journey he had seen the Lord, and that he had spoken to
him, and how boldly he had spoken for the cause of Jesus at
Damascus. After that, he associated with them freely in 28
Jerusalem, and spoke boldly for the Lord's cause, talking 29
and debating with the Greek-speaking Jews. But they tried
to kill him. When the brothers found this out, they took 30
him down to Caesarea, and sent him away to Tarsus.

So the church all over Judea, Galilee, and Samaria was 31
at peace and became established. It lived in reverence for
the Lord and, stimulated by the holy Spirit, it grew steadily in
numbers.

As Peter was traveling about among them all, he happened 32
to visit God's people at Lydda. There he found a man named 33
Aeneas, a paralytic who had been bedridden for eight years.
Peter said to him, 34

"Aeneas, Jesus Christ cures you! Get up, and make
your bed!"

And he got up immediately. And everybody who lived 35
in Lydda or in Sharon saw him, and they turned to the Lord.

Among the disciples at Joppa there was a woman named 36
Tabitha, which is in Greek Dorcas, that is, gazelle. She
had devoted herself to doing good and to acts of charity. Just 37
at that time it happened that she had been taken ill and had
died, and they had washed her body and laid her out in a room
upstairs. As Joppa was near Lydda, the disciples heard that 38
Peter was there, and they sent two men to him, urging him to
come over without delay. Peter went with them at once. 39

When he arrived, they took him up to the room and all the widows stood around him crying and showing him the shirts and coats that Dorcas had made when she was still with them.
40 But Peter put them all out of the room. Then he knelt down and prayed, and then turning to the body he said,
"Tabitha, stand up!"
41 She opened her eyes, and seeing Peter, she sat up. He gave her his hand and raised her to her feet, and calling in the believers and the widows, he gave her back to them alive.
42 This became known all over Joppa, and many came to believe
43 in the Lord. So it came about that Peter stayed for some time in Joppa, at the house of a tanner named Simon.
10 There was at Caesarea a man named Cornelius, a captain
2 in what was known as the Italian regiment. He was a devout man, who feared God, as did all the members of his household. He was liberal in charities to the people, and always prayed
3 to God. One afternoon, about three o'clock, he had a vision, and distinctly saw an angel of God come into his room and say to him,
"Cornelius!"
4 He stared at him in terror, and said,
"What is it, sir?"
"Your prayers and charities," the angel answered,
5 "have gone up and been remembered before God. Now send men to Joppa, for a man named Simon, who is also called
6 Peter. He is being entertained at the house of a tanner named Simon, which is close to the sea."
7 When the angel who had spoken to him was gone, Cornelius called two of his servants, and a devout soldier who
8 was one of his personal attendants, and after telling them the whole story, sent them to Joppa.
9 The next day, while they were still on their way, and were just getting near the town, Peter went up on the housetop
10 about noon to pray. He got very hungry, and wanted something to eat. While they were getting it ready, he fell into a
11 trance, and saw the sky opened and a thing like a great sheet coming down, lowered to the ground by the four corners,
12 with all kinds of quadrupeds, reptiles, and wild birds in it.
13 And a voice came to him,

"Get up, Peter! Kill something and eat it!"

But Peter said, 14

"Never, sir! For I have never eaten anything that was not ceremonially cleansed."

The voice came to him again a second time, 15

"Do not call what God has cleansed unclean."

This happened three times; then the thing was taken 16 right up into the sky.

While Peter was still wondering what the vision he had 17 had could mean, the men whom Cornelius had sent had asked the way to Simon's house and reached the door, and they 18 called out to ask if Simon who was called Peter was staying there. As Peter was pondering over his vision, the Spirit 19 said to him,

"There are two men looking for you. Get up and go 20 down, and go with them without any hesitation, for I have sent them."

Then Peter went down to see the men, and said to them, 21

"I am the man you are asking for. What is the reason for your coming?"

They answered, 22

"Cornelius, who is a captain, and an upright and God-fearing man, and who has a good reputation with the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to listen to what you have to say."

So Peter invited them in and entertained them. The 23 next day he started off with them, accompanied by some of the brothers from Joppa, and the day after, he reached Caesarea. 24 Cornelius had invited in his relatives and his intimate friends and was waiting for him. When Peter actually came in, 25 Cornelius met him and fell at his feet and made obeisance to him. But Peter lifted him to his feet, and said, 26

"Get up! I am only human myself."

So they went in talking together, and Peter found that 27 many people had gathered, and he said to them, 28

"You know that it is against the Law for a Jew to associate with a foreigner or to visit one; but God has taught me not to call anyone vulgar or unclean. That was why, 29

when I was sent for, I came without any hesitation. And now
I want to ask why you sent for me."
30 Cornelius answered,
"Three days ago, just at this time of day, I was praying
in my house about three o'clock, when a man in dazzling
31 clothing stood before me, and said, 'Cornelius, your prayer
has been heard, and your charities have been recalled to mind
32 by God. So send to Joppa and invite Simon who is called
Peter to come here. He is staying at the house of a tanner
33 named Simon, close to the sea.' So I sent for you immedi-
ately, and you have very kindly come. Now we are all here
in God's presence, to hear everything that the Lord has
instructed you to say."
34 Then Peter began and said,
"Now I really understand that God shows no partiality,
35 but welcomes the man of any nation who reveres him and
36 does what is right. He has sent his message to Israel's
descendants, and made the good news of peace known to them
37 through Jesus Christ. He is Lord of us all. You know the
story that has gone all over Judea, starting from Galilee after
the baptism that John proclaimed, about Jesus of Nazareth,
38 and how God endowed him with the power of the holy Spirit,
and he went about doing good and curing all who were in the
39 power of the devil, because God was with him. We are
witnesses of everything that he did in the country of the Jews
and in Jerusalem. Yet they put him upon a cross and killed
40 him. But God raised him to life on the third day and caused
41 him to be plainly seen, not by all the people, but by witnesses
whom God had designated beforehand, that is, by us, who ate
42 and drank with him after he had risen from the dead. He
also directed us to announce to the people and bear solemn
testimony that he is the one whom God has appointed to be
43 the judge of the living and the dead. It is of him that all the
prophets bear witness that everyone that believes in him
will have his sins forgiven in his name."
44 Before Peter had finished saying these words, the holy
45 Spirit fell on all who were listening to his message. The
Jewish believers who had come with Peter were amazed
because the gift of the holy Spirit had been showered upon

the heathen too, for they heard them speaking in foreign 46
languages and declaring the greatness of God. Then Peter
said,

"Can anyone refuse the use of water to baptize these 47
people when they have received the holy Spirit just as we
did?"

And he directed that they should be baptized in the 48
name of Jesus Christ. Then they asked him to stay on there
a few days.

The apostles and brothers all over Judea heard that the 11
heathen had also accepted God's message, and when Peter 2
returned to Jerusalem, the advocates of circumcision took
him to task, charging him with having visited and eaten with 3
men who were not Jews. Then Peter explained the matter 4
to them from beginning to end. He said,

"I was praying in the town of Joppa, and while in a trance 5
I had a vision. Something like a great sheet came down out
of the sky, lowered by its four corners. It came right down
to me, and when I looked at it, I saw in it quadrupeds, wild 6
animals, reptiles, and wild birds. And I heard a voice say to 7
me, 'Get up, Peter! Kill something and eat it!' But I said, 8
'Never, sir! For nothing that was not ceremonially cleansed
has ever passed my lips.' Then the voice from heaven 9
answered again, 'Do not call what God has cleansed unclean!'
This happened three times; then it was all drawn back again 10
into the sky. Just at that moment three men, who had been 11
sent from Caesarea to find me, reached the house where we
were staying, and the Spirit told me not to hesitate to go 12
with them. These six brothers here also went with me, and
we went to the man's house. Then he told us how he had 13
seen the angel stand in his house and say, 'Send to Joppa for
a man named Simon who is also called Peter, and he will tell 14
you things that will save you and your whole household.'
When I began to speak to them, the holy Spirit fell upon 15
them just as it did upon us at the beginning, and I remembered 16
the saying of the Lord, 'John baptized in water, but you will
be baptized in the holy Spirit.' So if God had given them the 17
same gift that we received when we believed in the Lord Jesus
Christ, who was I, to be able to interfere with God?"

18 When they heard this, they made no further objection,
but they gave honor to God, and said,
"Then God has given even the heathen repentance and
the hope of life!"
19 The fugitives from the persecution that had broken out
over Stephen went all the way to Phoenicia, Cyprus, and
20 Antioch, but they told the message to none but Jews. There
were some men from Cyprus and Cyrene among them, how-
ever, who when they reached Antioch spoke to the Greeks
21 also, and told them the good news about the Lord Jesus. The
Lord's hand was with them, and there were a great many who
22 believed and turned to the Lord. The news about them
came to the ears of the church in Jerusalem, and they sent
23 Barnabas all the way to Antioch. When he reached there and
saw the favor God had shown them, he was delighted, and en-
couraged them all to be resolute and steadfast in their devotion
24 to the Lord, for he was an excellent man, full of the holy
Spirit and faith. So a considerable number of people came
25 over to the Lord. Then Barnabas went over to Tarsus to
26 seek out Saul, and found him and brought him to Antioch.
The result was that for a whole year they met with the church,
and taught large numbers of people, and it was at Antioch
that the disciples first came to be known as Christians.
27 About that time some prophets from Jerusalem came
28 down to Antioch, and one of them named Agabus got up and
under the influence of the Spirit revealed the fact that there
was going to be a great famine all over the world. This was
29 the famine that occurred in the reign of Claudius. The
disciples determined to make up a contribution, each according
to his ability, and send it to the brothers who lived in Judea,
30 and this they did, sending it to the elders by Barnabas and Saul.
12 About that time King Herod laid violent hands upon
2 some who belonged to the church. He had John's brother,
3 James, beheaded, and when he saw that this gratified the
Jews, he proceeded to arrest Peter too, at the time of the
4 festival of Unleavened Bread. He had him seized and put
in jail, with four squads of soldiers to guard him, meaning
5 after the Passover to bring him out before the people. So
Peter was kept in the jail, but the church was praying earnestly

to God for him. The night before Herod was going to bring 6
him out, Peter was asleep between two soldiers, and fastened
with two chains, and watchmen were at the door, guarding
the jail, when an angel of the Lord stood at his side, and a 7
light shone in the room, and striking Peter on the side, he
woke him, and said to him,

"Get up quickly!"

The chains dropped from his hands, and the angel said 8
to him,

"Put on your belt and your sandals!"

And he did so. Then he said to him,

"Put on your coat and follow me!"

So he followed him out without knowing that what 9
the angel was doing was real, for he thought he was having a
vision. They passed the first guard and then the second, 10
and came to the iron gate that led into the city. It opened
to them of itself, and they passed out and went along one
street, when suddenly the angel left him. Then Peter 11
came to himself, and he said,

"Now I am certain that the Lord sent his angel and
rescued me from the power of Herod and all that the Jewish
people were expecting."

When he realized his situation, he went to the house 12
of Mary, the mother of John who was also called Mark, where
a number of people were gathered, praying. When he 13
knocked at the outer door, a maid named Rhoda came to
answer it, and when she recognized Peter's voice, in her joy 14
she did not stop to open the door, but ran in and told them
that Peter was standing outside. But they said to her, 15

"You are crazy!"

But she insisted that it was so. Then they said,

"Then it is his guardian angel!"

But Peter kept on knocking. And when they opened 16
the door and saw him they were amazed. He motioned to 17
them to be quiet, and then related to them how the Lord had
brought him out of the prison.

"Tell all this to James and the brothers," he said.

Then he left them and went somewhere else. But 18
when morning came, there was no little commotion among the

19 soldiers as to what could have become of Peter. Herod had
inquiries made for him, and when he could not find him, he
examined the guards and ordered them to be put to death.
Then he left Judea for Caesarea, and stayed there.
20 Herod was very angry with the people of Tyre and
Sidon. So they came before him in a body, and after winning
over Blastus, the king's chamberlain, they asked for a
reconciliation, because their country depended upon the
21 king's dominions for its food supply. So a day was fixed and
on it Herod, dressed in his robes of state, took his seat on his
22 throne in the theater, and made them an address, and the
people shouted in applause,
"It is a god's voice, not a man's!"
23 But the angel of the Lord struck him down immediately,
because he did not give the honor to God; and he was eaten
24 by worms and died. But the Lord's message continued to
grow and spread.
25 When Barnabas and Saul had performed their mission
to Jerusalem, they went back, taking John who was called
Mark with them.
13 There were at Antioch in the church there a number of
prophets and teachers—Barnabas, Symeon who was called
Niger, Lucius the Cyrenian, Manaen, who had been brought
2 up with Herod the governor, and Saul. As they were engaged
in worshiping the Lord and in fasting, the holy Spirit said,
"Set Barnabas and Saul apart for me, for the work to
which I have called them."
3 So after fasting and prayer, they laid their hands upon
them and let them go.
4 Being sent out in this way by the holy Spirit, they went
5 down to Seleucia and sailed from there to Cyprus. When
they reached Salamis, they proclaimed God's message in the
Jewish synagogues. They had John with them as their
assistant.
6 They went through the whole island as far as Paphos, and
there they came across a Jewish magician and false prophet
7 named Barjesus. He was attached to the governor, Sergius
Paulus, who was an intelligent man. He sent for Barnabas
8 and Saul and asked them to let him hear God's message. But

Elymas the magician—for that is the meaning of his name—
opposed them, and tried to keep the governor from accepting
the faith. But Saul, who was also called Paul, was filled 9
with the holy Spirit, and looked at him and said, 10

"You monster of underhandedness and cunning! You
son of the devil! You enemy of all that is right! Will you
never stop trying to make the Lord's straight paths crooked?
The Lord's hand is right upon you, and you will be blind and 11
unable even to see the sun for a time."

Instantly a mist of darkness fell upon him, and he groped
about for someone to lead him by the hand. Then the 12
governor, seeing what had happened, believed, and was
thunderstruck at the Lord's teaching.

Paul and his companions sailed from Paphos and went to 13
Perga in Pamphylia. There John left them and returned to
Jerusalem, but they went on from Perga and reached Antioch 14
in Pisidia. On the Sabbath they went to the synagogue
there and took seats. After the reading of the Law and the 15
Prophets, the synagogue authorities sent to them, saying,

"Brothers, if you have any appeal to make to the people,
proceed."

Then Paul got up, and motioning with his hand, said, 16

"Men of Israel, and you who reverence God, listen! The 17
God of this people of Israel chose our forefathers, and made
the people great during their stay in Egypt, and then with
uplifted hand led them out of Egypt. Then after he had 18
taken care of them for forty years in the desert, he destroyed 19
seven nations in Canaan, and settled them upon their land
for about four hundred and fifty years. After that he gave 20
them judges, down to the time of the prophet Samuel.
Then they demanded a king and for forty years God gave them 21
Saul, the son of Kish, a man of the tribe of Benjamin. Then 22
he removed him and raised David up to be their king, bearing
this testimony to him: 'I have found in David the son of
Jesse a man after my own heart, who will do all that I desire.'
It is from his descendants that God has brought to Israel 23
as he promised to do, a savior in Jesus, in preparation for 24
whose coming John had preached to all the people of Israel
baptism in token of repentance. Toward the end of his 25

career, John said, 'What do you suppose that I am? I am not
he! No! Someone is coming after me, the shoes on whose
26 feet I am not fit to untie!' Brothers! Descendants of the
house of Abraham, and those others among you who reverence
God! It is to us that this message of salvation has been
27 sent. For the people of Jerusalem and their leaders refused
to recognize him, and condemned him, thus fulfilling the
very utterances of the prophets which are read every Sabbath,
28 and though they could find no ground for putting him to
29 death, they demanded of Pilate that he be executed. When
they had carried out everything that had been said about
him in the Scriptures, they took him down from the cross
30 and laid him in a tomb. But God raised him from the dead,
31 and for many days he appeared to those who had come up to
Jerusalem with him from Galilee, and they are now witnesses
32 for him to the people. So we now bring you the good news
33 that God has fulfilled to us, their children, the promise that
he made to our forefathers, by raising Jesus to life, just as the
Scripture says in the second psalm, 'You are my Son! Today
34 I have become your Father!' Now as evidence that he has
raised him from the dead, never again to return to decay, he
said this: 'I will fulfil to him my sacred promises to David.'
35 For in another psalm he says, 'You will not let your Holy One
36 undergo decay.' Now David, after serving God's purposes
in his own generation, fell asleep and was laid among his
37 forefathers and did undergo decay, but he whom God raised
38 to life did not undergo it. You must understand therefore,
my brothers, that through him the forgiveness of your sins is
39 announced to you, and that through union with him everyone
who believes is cleared of every charge of which the Law of
40 Moses could not clear you. Take care, therefore, that
what is said in the prophets does not prove true of you:

41 "'Look, you scoffers! Then wonder and begone!
For I am doing something in your times
Which you will never believe even when it is related to
you!'"

42 As they were going out, the people begged to have all this
43 said to them again on the following Sabbath, and after the

congregation had broken up, many of the Jews and the devout converts to Judaism went away with Paul and Barnabas, and they talked with them, and urged them to rely on the favor of God.

The next Sabbath almost all the town gathered to hear 44
God's message. But when the Jews saw the crowd, they were 45
very jealous, and they contradicted what Paul said and abused him. Then Paul and Barnabas spoke out plainly, 46
and said,

"God's message had to be told to you first, but since you thrust it off and judge yourselves unworthy of eternal life, we now turn to the heathen. For these are the orders the 47
Lord has given us:

"'I have made you a light for the heathen,
To be the means of salvation to the very ends of the earth!'"

When the heathen heard this they were delighted, and 48
praised God's message, and all who were destined for eternal life believed, and the Lord's message spread all over the 49
country. But the Jews stirred up the well-to-do religious 50
women and the leading men of the town, and they started a persecution against Paul and Barnabas, and drove them out of their district. They shook off the dust from their feet 51
in protest, and went to Iconium. But the disciples continued 52
to be full of joy and of the holy Spirit.

At Iconium in the same way, they went to the Jewish **14**
synagogue and spoke with such power that a great number of both Jews and Greeks believed. But the Jews who refused 2
their message stirred up the heathen and poisoned their minds against the brothers. They spent some time there, speaking 3
fearlessly and relying upon the Lord, who bore witness to his gracious message by letting signs and wonders be done by them. But the people of the town were divided, some siding 4
with the Jews and some with the apostles. And when there 5
was a movement on the part of both the heathen and the Jews with the authorities to insult and stone them, and they 6
became aware of it, they made their escape to the Lycaonian towns of Lystra and Derbe and the country around, and there 7
they went on preaching the good news.

8 In the streets of Lystra a man used to sit who had not
the use of his feet. He had been lame from his birth, and
9 had never been able to walk. He was listening to Paul as
he talked, when Paul looked at him and, seeing that he had
10 faith that he would be cured, said to him loudly,

"Stand on your feet!"

11 And he sprang up and began to walk. The crowds, seeing
what Paul had done, shouted in the Lycaonian language,

"The gods have come down to us in human form!"

12 They called Barnabas Zeus, and Paul, because he
13 was the principal speaker, Hermes. The priest of the
temple of Zeus that stood at the entrance to the town came
with crowds of people to the gates, bringing bulls and gar-
14 lands, meaning to offer sacrifice to them. But when the
apostles, Barnabas and Paul, heard of it, they rushed into the
15 crowd, tearing their clothes and shouting,

"Friends, why are you doing this? We are only human
beings like you, and we bring you the good news that you
should turn from these follies to a living God, who made
16 heaven and earth and sea and all that they contain. In ages
17 past he let all the heathen follow their own ways; though he
did not fail to give some evidence about himself, through his
kindnesses to you, in sending you rain from heaven and
fruitful seasons, giving you food and happiness to your
heart's content."

18 Even with these words they could hardly restrain the
people from offering sacrifice to them.

19 But some Jews came from Antioch and Iconium, and won
the people over, and they stoned Paul and dragged him out
20 of the town, thinking that he was dead. But the brothers
gathered about him, and he got up and re-entered the town.
21 The next day he went on with Barnabas to Derbe. They
proclaimed the good news in that town and made a number
of disciples. Then they returned to Lystra, Iconium, and
22 Antioch, reassuring the disciples and encouraging them to
stand by the faith and reminding them that we have to
undergo many hardships to get into the Kingdom of God.
23 They appointed elders for them in each church, and with
prayer and fasting they committed them to the Lord in whom

they had believed. Then they crossed Pisidia and entered 24
Pamphylia. They told their message in Perga, then went on to 25
Attalia, and from there they sailed back to Antioch, where they 26
had first been commended to God's favor for the work which
they had now finished. When they arrived there, they called 27
the church together, and reported how God had worked with
them, and how he had opened the way to faith for the heathen.
There they stayed for a long time with the disciples. 28

Some people came down from Judea and began to teach 15
the brothers that unless they were circumcised as Moses
prescribed, they could not be saved. This created a disturb- 2
ance and a serious discussion between Paul and Barnabas and
them, and it was agreed that Paul and Barnabas and some
others of their number should go up to Jerusalem to confer
with the apostles and elders about this question.

The church saw them off upon their journey, and as they 3
traveled through Phoenicia and Samaria they told of the con-
version of the heathen, and caused great rejoicing among all the
brothers. When they reached Jerusalem, they were welcomed 4
by the church, the apostles, and the elders, and they reported
how God had worked with them. But some members of the 5
Pharisees' party who had become believers got up and said
that such converts ought to be circumcised and told to obey
the Law of Moses.

The apostles and elders had a meeting to look into this 6
matter. After a long discussion, Peter got up and said to them, 7

"Brothers, you know that in the early days God chose
that of you all I should be the one from whose lips the heathen
should hear the message of the good news and believe it.
And God who knows men's hearts testified for them by giving 8
them the holy Spirit just as he had done to us, making no 9
difference between us and them, but cleansing their hearts
by faith. Then why do you now try to test God, by putting 10
on the necks of these disciples a yoke that neither our fore-
fathers nor we have been able to bear? Why, we believe 11
that it is by the mercy of the Lord Jesus that we are saved just
as they are."

This quieted the whole meeting, and they listened while 12
Barnabas and Paul told of the signs and wonders which God

had done among the heathen through them. When they finished James made this response:

"Brothers, listen to me. Symeon has told how God first showed an interest in taking from among the heathen a people to bear his name. And this agrees with the predictions of the prophets which say,

"'Afterward I will return, and rebuild David's fallen dwelling.
I will rebuild its very ruins, and set it up again,
So that the rest of mankind may seek the Lord,
And all the heathen who are called by my name,
Says the Lord, who has been making this known from of old.'

In my opinion, therefore, we ought not to put obstacles in the way of those of the heathen who are turning to God, but we should write to them to avoid anything that has been contaminated by idols, immorality, the meat of strangled animals, and the tasting of blood. For Moses for generations past has had his preachers in every town, and has been read aloud in the synagogues every Sabbath."

Then the apostles and elders with the whole church resolved to select representatives and send them with Paul and Barnabas to Antioch. They were Judas who was called Barsabbas, and Silas, both leading men among the brothers. They were the bearers of this letter: "The apostles and the brothers who are elders send greeting to the brothers of heathen birth in Antioch, Syria, and Cilicia. As we have heard that some of our number, without any instructions from us, have disturbed you by their teaching and unsettled your minds, we have unanimously resolved to select representatives and send them to you with our dear brothers Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ. So we send Judas and Silas to you, to give you this same message by word of mouth. For the holy Spirit and we have decided not to lay upon you any burden but this indispensable one, that you avoid whatever has been sacrificed to idols, the tasting of blood and of the meat of animals that have been strangled, and immorality. Keep yourselves free from these things and you will get on well. Goodbye."

So the delegates went down to Antioch and gathered the 30
congregation together and delivered the letter; and when 31
they read it they were delighted with the encouragement it
gave them. Judas and Silas were themselves prophets, and 32
gave the brothers much encouragement and strength
by their words. After they had stayed some time, the 33
brothers let them go, with a greeting to those who had sent
them.

But Paul and Barnabas stayed on in Antioch and taught, 35
and with many others preached the good news of the Lord's
message.

Some time after, Paul said to Barnabas, 36
"Come, let us go back and revisit the brothers in each of
the towns where we made the Lord's message known, to see
how they are doing."

Now Barnabas wanted to take John who was called Mark 37
with them. But Paul did not approve of taking with them 38
a man who had deserted them in Pamphylia instead of going
on with them to their work. They differed so sharply about 39
it that they separated, and Barnabas took Mark and sailed
for Cyprus. But Paul selected Silas and set out, the brothers 40
commending him to the Lord's favor. He traveled through 41
Syria and Cilicia and strengthened the churches.

He went to Derbe and Lystra also. At Lystra there was **16**
a disciple named Timothy whose mother was a Jewish
Christian while his father was a Greek, and who was highly 2
thought of by the brothers in Lystra and Iconium. Paul 3
wished to take this man on with him, and so on account
of the Jews in that district he had him circumcised, for
they all knew that his father was a Greek. As they traveled 4
on from one town to another, they passed on to the brothers
for their observance the decisions that had been reached by
the apostles and elders at Jerusalem. So the churches became 5
stronger and stronger in the faith, and their numbers in-
creased from day to day.

Thus they crossed Phrygia and Galatia. The holy Spirit 6
prevented them from delivering the message in Asia, and when 7
they reached Mysia they tried to get into Bithynia, but the
Spirit of Jesus would not permit it, and they passed Mysia 8

9 and came down to Troas. There Paul had a vision one
night; a Macedonian was standing appealing to him and
saying,
"Come over to Macedonia and help us."
10 As soon as he had this vision, we made efforts to get on to
Macedonia, concluding that God had called us to tell them
the good news.
11 So we sailed from Troas, and ran a straight course to
12 Samothrace, and next day to Neapolis. From there we went
to Philippi, a Roman garrison town, and the principal place
in that part of Macedonia.
13 In this town we stayed for some days. On the Sabbath
we went outside the gates, to the bank of the river where we
supposed there was a praying place, and we sat down and
14 talked with the women who gathered there. One of our
hearers was a woman named Lydia, a dealer in purple goods,
from the town of Thyatira. She was a believer in God, and
the Lord touched her heart, and led her to accept Paul's
15 teaching. When she and her household were baptized, she
appealed to us, and said,
"If you are really convinced that I am a believer in the
Lord, come and stay at my house." And she insisted upon
our coming.
16 Once as we were on our way to the praying place a slave-
girl met us who had the gift of ventriloquism and made her
17 masters a great deal of money by her fortune-telling. This
girl would follow Paul and the rest of us, crying out,
"These men are slaves of the Most High God, and they
are making known to you a way of salvation."
18 She did this for a number of days, until Paul, very much
annoyed, turned and said to the spirit in her,
"In the name of Jesus Christ I order you to come out of
her!" And it came out instantly.
19 But when her masters saw that their hopes of profits
were gone, they seized Paul and Silas, dragged them to the
20 public square, to the authorities, and brought them before
the chief magistrates.
"These men," they said, "are Jews, and they are making
21 a great disturbance in our town. They are advocating

practices which it is against the law for us as Romans to adopt or observe."

The crowd also joined in the attack on them, and the magistrates had them stripped and beaten. After beating them severely, they put them in jail, and gave the jailer orders to keep close watch of them. He, having had such strict orders, put them into the inner cell, and fastened their feet in the stocks. But about midnight, as Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them, suddenly there was such an earthquake that the jail shook to its foundations; all the doors flew open, and everybody's chains were unfastened. It woke up the jailer, and when he saw that the doors of the jail were open, he drew his sword and was just going to kill himself, supposing that the prisoners had escaped. But Paul shouted out,

"Do not do yourself any harm! We are all here!"

Then he called for lights and rushed in, and fell trembling at the feet of Paul and Silas. He led them out of the jail and said to them,

"Gentlemen, what must I do to be saved?"

"Believe in the Lord Jesus Christ," they said, "and you and your household will be saved!"

Then they told God's message to him and to all the members of his household. And right then in the night, he took them and washed their wounds, and he and all his household were baptized immediately. Then he took them up to his house and offered them food, and he and all his household were very happy over their new faith in God. In the morning the magistrates sent policemen with instructions to let the men go. The jailer reported this message to Paul, saying,

"The magistrates have sent orders that you are to be released. So you can take your leave and go unmolested."

But Paul said to them,

"They had us beaten in public without giving us a trial, and put us in jail, although we are Roman citizens! And now are they going to dismiss us secretly? By no means! Have them come here themselves and take us out!"

38 The policemen delivered this message to the magistrates,
and they were alarmed when they heard that they were
39 Roman citizens, and came and conciliated them, and took
them out of the jail, and begged them to leave the town.
40 After leaving the jail they went to Lydia's house, and saw the
brothers and encouraged them. Then they left the town.

17 After passing through Amphipolis and Apollonia, they
2 reached Thessalonica, where the Jews had a synagogue. Paul
went to it as he was accustomed to do, and for three Sabbaths
3 he discussed the Scriptures with them, explaining them and
showing that the Christ had to suffer and rise from the dead.
"Jesus," he said, "of whom I am telling you, is the
Christ!"

4 He convinced some of them, and they joined Paul and
Silas, along with a great many devout Greeks and a number of
5 the principal women. This offended the Jews and they
gathered some unprincipled loafers, formed a mob and started
a riot in the town. They attacked Jason's house, to find
6 them and bring them out among the people. As they could
not find them, they dragged Jason and some of the brothers
before the town magistrates, shouting,
"The men who have made trouble all over the world
7 have come here too, and Jason has taken them in. They
all disobey the emperor's decrees, and claim that someone
else called Jesus is king."

8 The crowd and the magistrates were very much excited
9 at hearing this, and they put Jason and the others under
bonds before they let them go.

10 The brothers sent Paul and Silas away immediately,
in the course of the following night, to Berea. On arriving
11 there they went to the Jewish synagogue. The Jews there
were more high-minded than those at Thessalonica, and
received the message with great eagerness and studied the
Scriptures every day, to find out whether it was true.
12 Many of them became believers and so did no small number
13 of Greek women of position, and men too. But when the
Jews at Thessalonica found out that God's message had been
delivered at Berea by Paul, they came there too, to excite
14 and stir up the populace. Then the brothers immediately

sent Paul off to the coast, while Silas and Timothy stayed behind. The men who went with Paul took him all the way 15
to Athens, and came back with instructions for Silas and Timothy to rejoin him as soon as possible.

While Paul waited for them at Athens, he was exasperated 16
to see how idolatrous the city was. He had discussions at the 17
synagogue with the Jews and those who worshiped with them, and every day in the public square with any whom he happened to find. Some of the Epicurean and Stoic philosphers 18
debated with him. Some of them said,

"What is this rag-picker trying to make out?"

Others said,

"He seems to be preaching some foreign deities."

This was because he was telling the good news of Jesus and the resurrection. So they took him and brought him to 19
the council of the Areopagus and said,

"May we know just what this new teaching of yours is? Some of the things you tell us sound strange to us, and we 20
want to know just what they mean."

For all Athenians and all visitors there from abroad used 21
to spend all their time telling or listening to something new.

Then Paul stood up in the middle of the council and said, 22

"Men of Athens, from every point of view I see that you are extremely religious. For as I was going about and 23
looking at the things you worship, I even found an altar with this inscription: 'To an Unknown God.' So it is what you already worship in ignorance that I am now telling you of. God who created the world and all that is in it, since he is 24
Lord of heaven and earth, does not live in temples built by human hands, nor is he waited on by human hands as though 25
he were in need of anything, for he himself gives all men life and breath and everything. From one forefather he has 26
created every nation of mankind, and made them live all over the face of the earth, fixing their appointed times and the limits of their lands, so that they might search for God, and 27
perhaps grope for him and find him, though he is never far from any of us. For it is through union with him that we live 28
and move and exist, as some of your poets have said,

"'For we are also his offspring.'

29 So if we are God's children we ought not to imagine that
the divine nature is like gold or silver or stone, wrought by
30 human art and thought. While God overlooked those times
of ignorance, he now calls upon all men everywhere to repent,
31 since he has fixed a day on which he will justly judge the world
through a man whom he has appointed, and whom he has
guaranteed to all men by raising him from the dead."

32 When they heard of the resurrection of the dead, some of
them sneered, but others said,

"We should like to hear you again on this subject."

33 So Paul left the council. Some persons joined him, how-
34 ever, and became believers, among them Dionysius, a member
of the council, and a woman named Damaris, and some others.

18 After this he left Athens and went to Corinth. There he
2 found a Jew named Aquila, a native of Pontus, who had
recently come from Italy with his wife Priscilla, because
Claudius had ordered all Jews to leave Rome. Paul went to
3 see them, and as they practiced the same trade, he stayed
with them, and they worked together, for they were tent-
4 makers. Every Sabbath he would preach in the synagogue,
and try to convince both Jews and Greeks.

5 By the time Silas and Timothy arrived from Macedonia,
Paul was absorbed in preaching the message, emphatically
6 assuring the Jews that Jesus was the Christ. But as they
contradicted and abused him, he shook his clothes in protest,
and said to them,

"Your blood be on your own heads! I am not to blame
for it! After this I will go to the heathen."

7 So he moved to the house of a devout proselyte named
8 Titius Justus, which was next door to the synagogue. But
Crispus, the leader of the synagogue, believed in the Lord,
and so did all his household, and many of the people of
9 Corinth heard Paul and believed and were baptized. One
night the Lord said to Paul in a vision,

"Do not be afraid! Go on speaking and do not give up,
10 for I am with you, and no one shall attack you or injure you,
for I have many people in this city."

11 So he settled there for a year and a half, and taught
them God's message.

While Gallio was governor of Greece the Jews made a 12
concerted attack upon Paul, and brought him before the
governor.

"This fellow," they said, "is trying to induce people 13
to worship God in ways that are against the law."

Before Paul could open his lips, Gallio said to the Jews, 14
"If some misdemeanor or rascality were involved, Jews,
you might reasonably expect me to listen to you. But as it 15
is only a question of words and titles and your own law, you
must look after it yourselves. I refuse to decide such matters."

And he drove them away from the court. Then they 16
all seized Sosthenes, the leader of the synagogue, and beat 17
him in front of the court. But Gallio paid no attention to it.

Paul stayed some time longer, and then bade the brothers 18
goodbye and sailed for Syria, with Priscilla and Aquila.
At Cenchreae he had his hair cut, because of a vow he had
been under. When they reached Ephesus he left them there. 19
He went to the synagogue there and had a discussion with the
Jews. They asked him to stay longer, but he would not 20
consent. He bade them goodbye, saying, 21
"I will come back to you again if it is God's will."

Then he sailed from Ephesus. When he reached 22
Caesarea, he went up to Jerusalem and paid his respects to
the church, and then went on to Antioch. After spending 23
some time there, he started out again, and traveled system-
atically through Galatia and Phrygia, reassuring all the
disciples.

A Jew named Apollos, a native of Alexandria, came to 24
Ephesus. He was an eloquent man, skilful in the use of the
Scriptures. He had had some instruction about the Way of 25
the Lord, and he talked with burning zeal and taught pains-
takingly about Jesus, though he knew of no baptism but
John's. He spoke very confidently in the synagogue at first, 26
but when Priscilla and Aquila heard him, they took him home
and explained the Way of God to him more correctly. As 27
he wanted to cross to Greece, the brothers wrote to the
disciples there, urging them to welcome him. On his arrival
there he was of great service to those who through God's
favor had become believers, for he vigorously refuted the 28

Jews in public, and showed from the Scriptures that Jesus was the Christ.

19 It was while Apollos was in Corinth that Paul, after passing through the interior, reached Ephesus. Finding
2 some disciples there, he said to them,

"Did you receive the holy Spirit when you became believers?"

"No," they said to him, "we never even heard that there was a holy Spirit."

3 "How then were you baptized?" he asked.

"With John's baptism," they answered.

4 "John's baptism was a baptism in token of repentance," said Paul, "and he told the people to believe in him who was to follow him, that is, in Jesus."

5 When they heard this, they were baptized in the name
6 of the Lord Jesus, and when Paul laid his hands on them, the holy Spirit came on them, and they spoke in foreign tongues
7 and with prophetic inspiration. There were about twelve of them in all.

8 He went to the synagogue there, and for three months spoke confidently, holding discussions and trying to persuade
9 them about the Kingdom of God. But as some of them were obstinate and refused to believe, finding fault with the Way before the people, he left them, and withdrew the disciples, and held daily discussions in the lecture-room of
10 Tyrannus. This went on for two years, so that everyone who lived in Asia, Greeks as well as Jews, heard the Lord's message.

11 God did such extraordinary wonders by means of Paul
12 that people took to the sick handkerchiefs or aprons he had used, and they were cured of their diseases, and the evil spirits
13 went out of them. Some Jews who went from place to place casting out demons tried to use the name of the Lord Jesus in the cases of people who had evil spirits in them, saying,

"I command you in the name of Jesus whom Paul preaches!"

14 A Jewish high priest named Sceva had seven sons who
15 were doing this. But the evil spirit answered,

"I know Jesus, and I know of Paul, but who are you?"

And the man in whom the evil spirit was sprung at 16
them, and overpowered them all, with such violence that they
ran out of the house tattered and bruised. This came to 17
be known to everyone who lived in Ephesus, Greeks as well as
Jews, and great awe came over them all, and the name of the
Lord Jesus came to be held in high honor. Many who became 18
believers would come and openly confess their former
practices. A number of people who had practiced magic 19
brought out their books and burned them publicly. The
value of these was estimated and found to be ten thousand
dollars. So the Lord's message went on growing wonderfully 20
in influence and power.

After these events, Paul, under the Spirit's guidance, 21
resolved to go to Jerusalem, and to revisit Macedonia and
Greece on the way.

"After I have gone there," he said, "I must see Rome
also."

He sent two of his assistants, Timothy and Erastus, to 22
Macedonia, while he stayed on for a while in Asia.

Just at that time a great commotion arose about the 23
Way. A silversmith named Demetrius was making large 24
profits for his workmen by the manufacture of silver shrines
of Artemis. He got the workmen in that and similar trades 25
together, and said to them,

"Men, you know that this business is the source of our
prosperity, and you see and hear that not only in Ephesus but 26
almost all over Asia, this man Paul has persuaded and drawn
away numbers of people, telling them that gods made by
human hands are not gods at all. There is danger, therefore, 27
not only that this business of ours will be discredited, but also
that the temple of the great goddess Artemis will be neglected
and the magnificence of her whom all Asia and the world
worship will be a thing of the past!"

When they heard this, they became very angry, and 28
cried,

"Great Artemis of Ephesus!"

So the commotion spread all over the city, and by a 29
common impulse the people rushed to the theater, dragging
with them two Macedonians, Gaius and Aristarchus, Paul's

30 traveling companions. Paul wanted to go before the people
31 himself, but the disciples would not allow it. Some of the
religious authorities also, who were friends of his, sent to him
32 and begged him not to venture into the theater. Meanwhile
the people were shouting, some one thing and some another,
for the meeting was in confusion, and most of them had no
33 idea why they had come together. Some of the crowd called
upon Alexander, as the Jews had pushed him to the front,
and he made a gesture with his hand and was going to speak
34 in defense of them to the people. But when they saw that
he was a Jew, a great shout went up from them all, and they
cried for two hours,

"Great Artemis of Ephesus!"

35 At last the recorder quieted the mob and said,

"Men of Ephesus, who in the world does not know that
the city of Ephesus is the guardian of the temple of the
great Artemis, and of the image that fell down from the sky?
36 So as these facts are undeniable, you must be calm, and not
37 do anything reckless. For you have brought these men here,
though they have not been guilty of disloyalty nor uttered
38 any blasphemy against our goddess. If Demetrius and his
fellow-craftsmen have a charge to bring against anyone, there
are the courts and the governors; let them take legal action.
39 But if you require anything beyond that, it must be settled
40 before the regular assembly. For we are in danger of being
charged with rioting in connection with today's events, though
there is really nothing about this commotion that we will not
be able to explain."

41 With these words he dismissed the assembly.

20 When the confusion was over, Paul sent for the disciples
and encouraged them. Then he bade them goodbye and
2 started for Macedonia. After traveling through those
districts and giving the people a great deal of encouragement,
3 he went on to Greece where he stayed for three months. Just
as he was going to sail for Syria, the Jews made a plot against
him, and he made up his mind to return by way of Macedonia.
4 He was accompanied by Sopater of Berea, the son of Pyrrhus,
Aristarchus and Secundus, from Thessalonica, Gaius of
Derbe, Timothy, and Tychicus and Trophimus, from Asia.

They went on to Troas and waited for us there, while we sailed 5 6
from Philippi after the festival of Unleavened Bread, and
joined them at Troas five days later. There we stayed a week.

On the first day of the week, when we had met for the 7
breaking of bread, Paul addressed them, as he was going away
the next morning, and he prolonged his address until midnight.
There were a great many lamps in the upstairs room where 8
we met, and a young man named Eutychus, who was sitting 9
at the window, became very drowsy as Paul's address grew
longer and longer, and finally went fast asleep and fell from the
third story to the ground, and was picked up for dead. But 10
Paul went downstairs, and threw himself upon him, and put
his arms around him.

"Do not be alarmed," he said, "he is still alive."

Then he went upstairs again, and broke the bread, and ate, 11
and after a long talk with them that lasted until daylight, he
went away. They took the boy home alive, and were 12
greatly comforted.

We had already gone on board the ship and sailed for 13
Assos, intending to take Paul on board there, for that was the
arrangement he had made, as he intended to travel there by
land. So when he met us at Assos, we took him on board 14
and went on to Mitylene. Sailing from there, we arrived off 15
Chios on the following day. On the next we crossed to
Samos, and on the next we reached Miletus. For Paul had 16
decided to sail past Ephesus, so that he would not have to lose
any time in Asia, for he was hurrying to reach Jerusalem, if
possible, by the day of the Harvest Festival.

From Miletus he sent to Ephesus for the elders of the 17
church. When they came, he said to them, 18

"You know well enough how I lived among you all the
time from the first day I set foot in Asia, and how I served 19
the Lord most humbly and with tears, through all the trials
that I encountered because of the plots of the Jews. I never 20
shrank from telling you anything that was for your good, nor
from teaching you in public or at your houses, but earnestly 21
urged Greeks as well as Jews to turn to God in repentance
and to believe in our Lord Jesus. I am here now on my way 22
to Jerusalem, for the Spirit compels me to go there, though

23 I do not know what will happen to me there, except that in
every town I visit, the holy Spirit warns me that imprisonment
24 and persecution are awaiting me. But my life does not
matter, if I can only finish my race and do the service intrusted
to me by the Lord Jesus, of declaring the good news of God's
25 favor. Now I know perfectly well that none of you among
whom I went about preaching the Kingdom of God will ever
26 see my face again. Therefore I declare to you today that I
27 am not responsible for the blood of any of you, for I have not
shrunk from letting you know God's purpose without reserve.
28 Take care of yourselves and of the whole flock, of which the
holy Spirit has made you guardians, and be shepherds of the
29 church of God, which he got at the cost of his own life. I
know that after I am gone savage wolves will get in among
30 you and will not spare the flock, and from your own number
men will appear and teach perversions of the truth in order
31 to draw the disciples away after them. So you must be on
your guard and remember that for three years, night and day,
I never stopped warning any one of you, even with tears.
32 Now I commit you to the Lord, and to the message of his
favor, which will build you up and give you a place among
33 those whom God has consecrated. I have never coveted
34 anyone's gold or silver or clothes. You know well enough
that these hands of mine provided for my needs and my
35 companions. I showed you in every way that by hard work
like that we must help those who are weak and remember
the words of the Lord Jesus, for he said, 'It makes one
happier to give than to be given to.'"

36 With these words, he knelt down with them all and
37 prayed. They all wept aloud, and throwing their arms about
38 Paul's neck they kissed him affectionately, for they were
especially saddened at his saying that they would never see
his face again. Then they accompanied him to the ship.

21 When the parting was over and we had sailed, we made a
straight run to Cos and the next day to Rhodes and from
2 there to Patara. There we found a ship bound for Phoenicia,
3 and we went on board and sailed on it. After sighting Cyprus
and leaving it on our left, we sailed for Syria, and put in at
4 Tyre, for the ship was to unload her cargo there. So we

looked up the disciples there and stayed a week with them. Instructed by the Spirit, they warned Paul not to set foot in Jerusalem. But when our time was up, we left there and went 5
on, and all of them with their wives and children escorted us out of the town. There we knelt down on the beach and prayed; then we bade one another goodbye, and we went on 6
board the ship, and they went home.

After making the run from Tyre, we landed at Ptolemais, 7
where we greeted the brothers and spent a day with them. The next day we left there and went on to Caesarea, where we 8
went to the house of Philip the missionary, who was one of the Seven, and stayed with him. He had four unmarried 9
daughters who had the gift of prophecy. We spent a number 10
of days there, and in the course of them a prophet named Agabus came down from Judea. He came to see us and took 11
Paul's belt and bound his own feet and hands with it, and said,

"This is what the holy Spirit says: 'The Jews at Jerusalem will bind the man who owns this belt like this, and will hand him over to the heathen!'"

When we heard this, we and the people there all begged 12
him not to go up to Jerusalem. Then Paul answered, 13

"What do you mean by crying and breaking my heart? I am ready not only to be bound at Jerusalem but to die there for the sake of the Lord Jesus."

So as he would not yield, we gave up urging him, and said, 14
"The Lord's will be done!"

After this we made our preparations and started for 15
Jerusalem. Some of the disciples from Caesarea went with us 16
and took us to the house of Mnason, a man from Cyprus, one of the early disciples, to spend the night. When we reached 17
Jerusalem, the brothers there gave us a hearty welcome. On the next day we went with Paul to see James, and all the 18
elders came in. Paul greeted them warmly and gave a 19
detailed account of what God had done among the heathen through his efforts. They praised God when they heard it, 20
and they said to him,

"You see, brother, how many thousand believers there are among the Jews, all of them zealous upholders of the Law.

21 They have been told that you teach all Jews who live among
the heathen to turn away from Moses, and that you tell them
not to circumcise their children nor to observe the old customs.
22 What then? They will be sure to hear that you have come.
23 So do what we tell you. We have four men here who are
24 under a vow. Join them, undergo the rites of purification
with them, and pay their expenses so that they can have
their heads shaved. Then everybody will understand that
there is no truth in the stories about you, but that you yourself
25 observe the Law. As for the heathen who have become
believers, we have written them our decision that they must
avoid anything that has been contaminated by idols, the
tasting of blood, the meat of strangled animals, and immo-
rality."

26 Then Paul joined the men and went through the rites
of purification with them and the next day went to the
Temple to give notice of the time when, upon the offering of
the sacrifice for each one of them, their days of purification
would be over.

27 The seven days were almost over when the Jews from Asia
caught sight of him in the Temple, and stirred up all the
28 crowd and seized him, shouting,

"Men of Israel, help! This is the man who teaches
everybody everywhere against our people and the Law and
this place, and besides he has actually brought Greeks into the
Temple and desecrated this sacred place."

29 For they had previously seen Trophimus of Ephesus with
him in the city, and they supposed that Paul had brought
30 him into the Temple. The whole city was thrown into confu-
sion, and the people hurried together, and seized Paul and
dragged him outside of the Temple, the gates of which were
31 immediately shut. They were trying to kill him when the
news reached the colonel of the regiment that all Jerusalem
32 was in a tumult. He immediately got some officers and men
and hurried down among them, and when they saw the
33 colonel and the soldiers they stopped beating Paul. Then the
colonel came up and seized him, and ordered him to be bound
with two chains, and then inquired who he was and what he
34 had been doing. Some of the crowd shouted one thing and

some another, and as he could not find out the facts on account of the confusion, he ordered him to be taken into the barracks. When Paul got to the steps, he was actually 35
carried by the soldiers, on account of the violence of the mob, for the mass of people followed them shouting, 36

"Kill him!"

Just as they were going to take him into the barracks, 37
Paul said to the colonel,

"May I say something to you?"

"Do you know Greek?" the colonel asked. "Are you not 38
the Egyptian who some time ago raised the four thousand cut-throats and led them out into the desert?"

"I am a Jew," Paul answered, "from Tarsus, in Cilicia, a 39
citizen of no insignificant city. I beg you to let me speak to the people."

He gave him permission, and Paul standing on the steps 40
made a gesture to the people, and when they had become quiet he spoke to them in Hebrew.

"Brothers and fathers," he said, "listen to what I have 22
to say in my defense."

When they heard him speak to them in Hebrew, they 2
became even more quiet, and he said,

"I am a Jew, and I was born in Tarsus in Cilicia, but was 3
brought up here in this city, and thoroughly educated under the teaching of Gamaliel in the Law of our forefathers. I was zealous for God, just as all of you are today. I persecuted 4
this Way even to the death, and bound both men and women and put them in prison, as the high priest and the whole 5
council will bear me witness. In fact, they gave me letters to the brothers in Damascus and I went there to bind those who were there and bring them back to Jerusalem to be punished. But on my way, as I was approaching Damascus, 6
suddenly about noon, a blaze of light flashed around me from heaven, and I fell upon the ground and heard a voice say to 7
me, 'Saul! Saul! Why do you persecute me?' I answered, 8
'Who are you, sir?' 'I am Jesus of Nazareth,' he said, 'whom you are persecuting.' The men who were with me 9
saw the light, but they did not hear the voice of the one who was speaking to me. Then I said, 'What am I to do, sir?' 10

The Lord said to me, 'Get up and go into Damascus. There
11 you will be told of all you are destined to do.' As I could not
see, because of the dazzling light, my companions had to lead
12 me by the hand, and so I reached Damascus. There a man
named Ananias, a devout observer of the Law, highly
13 respected by all the Jews who lived there, came to see me,
and standing by my side, said to me, 'Saul, my brother,
regain your sight!' Then instantly I regained my sight and
14 looked at him, and he said, 'The God of our forefathers has
appointed you to learn his will and to see his Righteous One
15 and hear him speak, for you shall be his witness before all men
16 of what you have seen and heard. And now, why do you
delay? Get up and be baptized, and wash out your sins,
17 calling on his name.' After I had returned to Jerusalem,
one day when I was praying in the Temple, I fell into a trance,
18 and saw him saying to me, 'Make haste and leave Jerusalem
at once, for they will not accept your evidence about me.'
19 And I said, 'Lord, they know that I used to go through one
synagogue after another, and to imprison and flog those who
20 believed in you, and when the blood of your witness Stephen
was being shed, I stood by and approved it, and took charge
21 of the clothes of the men who killed him.' But he said to me,
'Go! I will send you far away to the heathen.'"

22 They had listened to him until he said that, but then they shouted,

"Kill him and get him out of the world! A creature like that ought not to be allowed to live!"

23 As they were shouting and throwing their clothes about
24 and flinging dust into the air, the colonel ordered Paul brought
into the barracks, and gave directions that he should be exam-
ined under the lash, so that he might find out why they made
25 such an outcry against him. But when they had strapped
him up, Paul said to the officer who was standing near,

"Is it legal for you to flog a Roman citizen, and without giving him a trial?"

26 Upon hearing this, the officer went to the colonel and reported it.

"What do you propose to do?" he said. "This man is a Roman citizen."

Then the colonel came to Paul and said, 27
"Tell me, are you a Roman citizen?"
"Yes," he said.
"I had to pay a large sum for my citizenship," said the 28
colonel.
"But I am a citizen by birth," said Paul.
Then the men who had been going to examine him 29
immediately left him, and the colonel himself was alarmed to find that Paul was a Roman citizen and that he had had him bound.
The next day, as he wished to find out the real reason 30
why the Jews denounced him, he had him unbound and ordered the high priests and the whole council to assemble, and took Paul down and brought him before them. Paul 23
looked steadily at the council and said,
"Brothers, I have done my duty to God with a perfectly clear conscience up to this very day."
At this the high priest Ananias ordered the people who 2
were standing nearest to him to strike him on the mouth. Then Paul said to him, 3
"God will strike you, you white-washed wall! Do you sit there to try me by the Law, and order them to strike me in violation of the Law?"
But the people who stood near him said, 4
"Do you mean to insult God's high priest?"
"I did not know, brothers," said Paul, "that he was high 5
priest, for the Scripture says, 'You shall not say anything against any ruler of your people.'"
Knowing that part of them were Sadducees and part of 6
them Pharisees, Paul called out in the council,
"Brothers, I am a Pharisee, and the son of Pharisees! It is for my hope for the resurrection of the dead that I am on trial!"
When he said that, a dispute arose between the Pharisees 7
and the Sadducees, and the meeting was divided. For the 8
Sadducees hold that there is no resurrection and that there are no angels or spirits, while the Pharisees believe in all three. So there was a great uproar, and some scribes of the 9
Pharisees' party got up and insisted,

"We find nothing wrong with this man. Suppose some spirit or angel really spoke to him!"

10 As the dispute was becoming violent, the colonel began to be afraid that they would tear Paul in pieces, and ordered the soldiers to go down and get him away from them and bring him into the barracks.

11 On the following night the Lord stood beside him and said,

"Courage! For just as you have testified for me in Jerusalem, you must testify in Rome also."

12 In the morning, the Jews made a conspiracy and took an
13 oath not to eat or drink till they had killed Paul. There
14 were more than forty of them involved in this plot, and they went to the high priests and elders and said to them,

"We have taken a solemn oath not to touch anything to
15 eat till we have killed Paul. Now you and the council must suggest to the colonel that he should have Paul brought down to you, as you mean to look into his case more carefully, and we will be ready to kill him before he gets down."

16 But Paul's nephew heard of the plot, and he came and
17 got into the barracks, and told Paul. Paul called one of the officers and said to him,

"Take this young man to the colonel, for he has something to tell him."

18 So he took him to the colonel, and said,

"The prisoner Paul called me to him and asked me to bring this young man to you, as he has something to say to you."

19 So the colonel took him by the arm and stepping aside where they could be alone, asked,

"What is it that you have to tell me?"

20 "The Jews," he answered, "have agreed to ask you to bring Paul down to the council tomorrow, on the ground that
21 you mean to have a fuller inquiry made into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, and they have taken an oath not to eat or drink till they have killed him. They are all ready now, and are only waiting to get your promise."

So the colonel sent the youth away, directing him not to 22
tell anyone that he had given him this information. Then 23
he called in two of his officers and said to them,

"Get two hundred men ready to march to Caesarea, with seventy mounted men and two hundred spearmen, by nine o'clock tonight." They were also to provide horses for 24
Paul to ride, so that they might take him in safety to Felix, the governor, to whom he wrote a letter to this effect: 25

"Claudius Lysias sends greetings to his Excellency Felix, 26
the governor. This man had been seized by the Jews and they 27
were just going to kill him when I came upon them with my men and rescued him, as I had learned that he was a Roman citizen. As I wanted to learn what charge they made against 28
him, I had him brought before their council, and found that 29
their accusations had to do with questions about their Law, but that he was not charged with anything that would call for his death or imprisonment. As I have been informed 30
that a plot against him is brewing, I am sending him on to you at once, and directing his accusers to present their charges against him before you."

Then the soldiers took Paul, as they had been ordered 31
to do, and escorted him as far as Antipatris that night. The 32
next day, they returned to the barracks, leaving the mounted men to go on with him, and they on reaching Caesarea 33
delivered the letter to the governor and handed Paul over to him. After reading the letter, he asked Paul what province 34
he belonged to, and when he learned that he was from Cilicia, he said, 35

"I will hear your case as soon as your accusers arrive."

And he gave orders that he should be kept in Herod's palace.

Five days later, the high priest Ananias came down with 24
some of the elders and an attorney named Tertullus, and they presented their case against Paul before the governor. When Paul had been summoned, Tertullus began the prosecu- 2
tion.

"Your Excellency Felix," he said, "since through your efforts we enjoy perfect peace, and through your foresight this nation is securing needed reforms, we always and every- 3

4 where acknowledge this with profound gratitude. But—not
to detain you too long—I beg you to be kind enough to give
5 us a brief hearing. For we have found this man a pest and
a disturber of the peace among Jews all over the world. He
6 is a ringleader of the Nazarene sect, and actually tried to
8 desecrate the Temple, but we caught him. If you will
examine him yourself you will be able to find out from him
all about the things we charge him with."

9 The Jews also joined in these charges, and said that the
10 statement was true. The governor made a sign to Paul to
speak, and he answered,

"As I know that for many years you have acted as judge
11 for this nation, I cheerfully undertake my defense, for it is
not more than twelve days ago, as you can easily satisfy
12 yourself, that I went up to worship at Jerusalem, and they
have never found me debating with anyone in the Temple,
or creating a disturbance among the people in the synagogues
13 or about the city, and they cannot sustain the charges they
14 have just made against me. I admit that in worshiping the
God of my forefathers I follow the way of life that they call a
sect, but I believe everything that is taught in the Law or
15 written in the prophets, and I have the same hope in God
that they themselves hold, that there is to be a resurrection
16 of the upright and the wicked. Therefore I strive always to
17 have a clear conscience before God and men. After an
absence of several years, I had come to bring charitable
donations for my nation, and to offer sacrifice. I had under-
gone the rites of purification and was occupied with these
matters when they found me in the Temple, with no crowd or
18 disturbance at all. But there were some Jews from Asia
19 who ought to be here before you and to present their charges
20 if they have any to make against me. Or let these men
themselves tell what they found wrong in me when I appeared
21 before the council—unless it was the one thing I shouted out
as I stood among them—'It is on the question of the resur-
rection of the dead that I am here on trial before you
today!'"

22 Then Felix, who was somewhat well informed about the
Way, adjourned the trial, saying to the Jews,

"When Lysias, the colonel, comes down here, I will decide your case."

He ordered the officer to keep Paul in custody, but to 23
allow him some freedom, and not to prevent his friends from looking after him.

Some days later Felix came with his wife Drusilla, who 24
was Jewish, and sent for Paul and heard what he had to say about faith in Christ Jesus. But as he talked of uprightness, 25
self-control, and the coming judgment, Felix became alarmed, and said,

"You may go for the present. I will find time later to send for you."

At the same time he hoped to get money from Paul, 26
and for that reason he used to send for him very often and talk with him.

But when two whole years had passed, Felix was suc- 27
ceeded by Porcius Festus, and as he wanted to gratify the Jews, Felix left Paul in prison.

Three days after his arrival in the province, Festus went 25
up from Caesarea to Jerusalem, and the high priests and 2
Jewish leaders presented their charges against Paul, and 3
begged him as a favor to order Paul to come to Jerusalem, plotting to kill him on the way. Festus answered that Paul 4
was being kept in custody at Caesarea, and that he himself was going there soon.

"So have your principal men go down with me," he said, 5
"and present charges against the man, if there is anything wrong with him."

After staying only eight or ten days there, he went down 6
to Caesarea, and the next day took his place in the judge's chair, and ordered Paul brought in. When he came, the 7
Jews who had come down from Jerusalem surrounded him, and made a number of serious charges against him, which they could not substantiate. Paul said in his own defense, 8

"I have committed no offense against the Jewish Law or the Temple or the emperor."

Then Festus, wishing to gratify the Jews, said to Paul, 9
"Will you go up to Jerusalem and be tried there before me on these charges?"

10 But Paul said,

"I am standing before the emperor's court, where I ought to be tried. I have done the Jews no wrong, as you
11 can easily see. If I am guilty and have done anything that deserves death, I do not refuse to die; but if there is no truth in the charges that these men make against me, no one can give me up to them; I appeal to the emperor."

12 Then Festus after conferring with the council answered,

"You have appealed to the emperor, and to the emperor you shall go!"

13 Some time after, King Agrippa and Bernice came to
14 Caesarea on a state visit to Festus, and as they stayed there several days, Festus laid Paul's case before the king.

"There is a man here," he said, "who was left in prison
15 by Felix, and when I was at Jerusalem the Jewish high priests and elders presented their case against him, and asked
16 for his conviction. I told them that it was not the Roman custom to give anybody up until the accused met his accusers face to face and had a chance to defend himself against their
17 accusations. So they came back here with me and the next day without losing any time I took my place in the judge's
18 chair and ordered the man brought in. But when his accusers got up, they did not charge him with any such crimes
19 as I had expected. Their differences with him were about their own religion and about a certain Jesus who had died
20 but who Paul said was alive. I was at a loss as to how to investigate such matters, and I asked him if he would like to
21 go to Jerusalem and be tried on these charges there. But Paul appealed to have his case reserved for his Majesty's decision, and I have ordered him kept in custody until I can send him to the emperor."

22 "I should like to hear the man myself," Agrippa said to Festus.

"You shall hear him tomorrow," Festus answered.

23 So the next day, Agrippa and Bernice came with great pomp and went into the audience-room attended by officers and the leading citizens of the town, and at the command of
24 Festus Paul was brought in. Then Festus said,

"King Agrippa and all who are present, you see here the man about whom the whole Jewish people have applied to me both at Jerusalem and here, clamoring that he ought not to live any longer. I could not find that he had done anything 25
for which he deserved death, but as he appealed to his Majesty I decided to send him to him. Yet I have nothing definite to 26
write to our sovereign about him. So I have brought him before you all, and especially before you, King Agrippa, in order to get from your examination of him something to put in writing. For it seems to me absurd to send a prisoner on, 27
without stating the charges against him."

Then Agrippa said to Paul, 26

"You are at liberty to speak in your own defense."

So Paul stretched out his hand and began his defense.

"I think myself fortunate, King Agrippa," said he, "that 2
it is before you that I am to defend myself today against all the things the Jews charge me with, especially because you 3
are so familiar with all the Jewish customs and questions. I beg you, therefore, to listen to me with patience. The 4
way I lived from my youth up, spending my early life among my own nation and at Jerusalem, is well known to all Jews, for they have known from the first, if they are willing to give 5
evidence, that I was a Pharisee and my life was that of the strictest sect of our religion. Even now it is for my hope in 6
the promise that God made to our forefathers that I stand here on trial, the promise in the hope of seeing which fulfilled 7
our twelve tribes serve God zealously night and day. It is about this hope, your Majesty, that I am accused by some Jews. Why do you all think it incredible that God should 8
raise the dead? I once thought it my duty vigorously to 9
oppose the cause of Jesus of Nazareth. That was what I did 10
at Jerusalem when on the authority of the high priests I put many of God's people in prison. When they were put to death, I cast my vote against them, and many a time in all 11
the synagogues I had them punished, and tried to force them to say impious things. In my extreme rage against them I even pursued them to distant towns. I was once going to 12
Damascus on this business, authorized and commissioned

13 by the high priests, when on the road at noon, your Majesty,
I saw a light from heaven brighter than the sun flash around
14 me and my fellow-travelers. We all fell to the ground, and
I heard a voice say to me in Hebrew, 'Saul! Saul! Why do
you persecute me? You cannot kick against the goad!'
15 'Who are you, sir?' said I. The Lord said, 'I am Jesus,
16 whom you are persecuting. But get up and stand on your
feet, for I have appeared to you for the express purpose of
appointing you to serve me and to testify to what you have
17 seen and to the visions you will have of me. I will save you
from your people and from the heathen, to whom I will send
18 you to open their eyes and turn them from darkness to light
and from Satan's control to God, so that they may have their
sins forgiven and have a place among those who are conse-
19 crated through faith in me.' Therefore, King Agrippa, I did
20 not disobey that heavenly vision, but first to the people of
Damascus and Jerusalem and then all over Judea, and even
to the heathen I preached that they must repent and turn to
21 God and live as men who have repented should. That is
why the Jews seized me in the Temple and tried to kill me.
22 To this day I have had God's help, and I stand here to testify
to high and low alike, without adding a thing to what Moses
23 and the prophets declared would happen, if the Christ was to
suffer and by being the first to rise from the dead was to
proclaim the light to our people and to the heathen."

24 As he said this in his defense, Festus called out,

"You are raving, Paul! Your great learning is driving
you mad!"

25 "I am not raving, your Excellency Festus," said Paul,
26 "I am telling the sober truth. The king knows about this, and
I can speak to him with freedom. I do not believe that he
27 missed any of this, for it did not happen in a corner! King
Agrippa, do you believe the prophets? I know that you
do!"

28 "You are in a hurry to persuade me and make a Christian
of me!" Agrippa said to Paul.

29 "In a hurry or not," said Paul, "I would to God that
not only you, but all who hear me today, might be what I
am—except for these chains!"

Then the king rose, with the governor and Bernice and 30
those who had sat with them, and after leaving the room, 31
in talking the matter over together, they said,

"This man has not done anything to deserve death or imprisonment."

"He might have been set at liberty," said Agrippa to 32
Festus, "if he had not appealed to the emperor."

When it was decided that we were to sail for Italy, Paul 27
and some other prisoners were turned over to an officer of the Imperial regiment, named Julius. We went on board an 2
Adramyttian ship bound for the ports of Asia, and put to sea. We had a Macedonian from Thessalonica, named Aristarchus, with us. The next day we put in at Sidon, and Julius kindly 3
allowed Paul to go and see his friends and be taken care of. Putting to sea from there, we sailed under the lee of Cyprus, 4
as the wind was against us, and after traversing the Cilician 5
and Pamphylian waters, we reached Myra in Lycia. There 6
the officer found an Alexandrian ship bound for Italy, and put us on board her. For a number of days we made slow progress 7
and had some difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete, off Cape Salmone, and with difficulty coasted along it and 8
reached a place called Fair Havens, near the town of Lasea.

As a great deal of time had now passed, and navigation 9
had become dangerous, for the autumn fast was already over, Paul began to warn them.

"Gentlemen," he said, "I see that this voyage is likely to 10
end in disaster and heavy loss, not only to ship and cargo but to our own lives also."

But the officer was more influenced by the pilot and the 11
captain than by what Paul had to say, and as the harbor was 12
not fit to winter in, the majority favored putting to sea again, in the hope of being able to reach and winter in Phoenix, a harbor in Crete facing west-south-west and west-north-west. When a moderate south wind sprang up, thinking their object 13
was within reach, they weighed anchor, and ran close along the coast of Crete. But very soon a violent wind which they call 14
a Northeaster, rushed down from it. The ship was caught by 15
it and could not face the wind, so we gave way and let her

16 run before it. As we passed under the lee of a small island
called Cauda, we managed with great difficulty to secure the
17 ship's boat. After hoisting it on board, they used ropes to
brace the ship, and as they were afraid of being cast on the
Syrtis banks, they lowered the sail, and let the ship drift.
18 The next day, as the storm continued to be violent, they
19 began to throw the cargo overboard, and on the next, they
20 threw the ship's tackle overboard with their own hands. For
a number of days neither the sun nor the stars were visible,
and the storm continued to rage, until at last we gave up all
21 hope of being saved. Then, when they had gone a long time
without food, Paul got up among them, and said,

"Gentlemen, you ought to have listened to me and not to
have sailed from Crete and incurred this disaster and loss.
22 Even now, I beg you to keep up your courage, for there will be
23 no loss of life among you, but only of the ship. For last night
an angel of the God I belong to and serve stood before me,
24 and said, 'Do not be afraid, Paul! You must stand before
the emperor, and see! God has given you the lives of all the
25 people who are on the ship with you.' So keep up your
courage, gentlemen! For I have faith in God that it will be
26 just as I was told. But we are to be stranded on some island."
27 It was the fourteenth night of the storm, and we were
drifting through the Adriatic when about midnight the
28 sailors began to suspect that there was land ahead. On taking
soundings, they found a depth of twenty fathoms, and a little
later, taking soundings again, they found a depth of fifteen.
29 Then as they were afraid we might go on the rocks, they
dropped four anchors from the stern and waited anxiously
30 for daylight. The sailors wanted to escape from the ship,
and actually lowered the boat into the sea, pretending that
31 they were going to run out anchors from the bow, but Paul
said to the officers and the soldiers,

"You cannot be saved unless these men stay on board."
32 Then the soldiers cut the ropes that held the boat and
33 let it drift away. Until daybreak Paul kept urging them all
to take something to eat.

"For fourteen days," he said, "you have been constantly
34 on the watch, without taking anything to eat. I beg you

to eat something; it is necessary for your safety. For not one of you will lose even a hair of his head."

With these words he took some bread and after thanking 35
God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all of them, and they took 36
something to eat. There were about seventy-six of us on 37
board. When they had had enough to eat, they threw the 38
wheat into the sea, in order to lighten the ship. When 39
daylight came they could not recognize the coast, but they saw a bay with a beach and determined to run the ship ashore there if possible. So they cast off the anchors and left 40
them in the sea, at the same time they undid the lashings of the steering oars, and hoisting the foresail to the wind, they made for the beach. But they struck a shoal and ran the ship 41
aground. The bow struck and could not be moved, while the stern began to break up under the strain. The soldiers 42
proposed to kill the prisoners, for fear some of them might swim ashore and escape, but the officer wanted to save Paul, 43
and so he prevented them from doing this, and ordered all who could swim to jump overboard first and get to land, and the 44
rest to follow on planks or other pieces of wreckage. So they all got safely to land.

After our escape we learned that the island was called 28
Malta. The natives showed us remarkable kindness, for 2
they made a fire and welcomed us, because of the rain that had come on and the cold. Paul gathered a bundle of sticks 3
and put them on the fire, when a viper crawled out of them because of the heat and fastened on his hand. When the 4
natives saw the creature hanging from his hand, they said to one another,

"This man is undoubtedly a murderer, for though he has been saved from the sea, justice will not let him live."

But he only shook the creature off into the fire and was 5
unharmed. They expected to see him swell up or suddenly fall 6
dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

The governor of the island, whose name was Publius, had 7
estates in that part of the island, and he welcomed us and en-

8 tertained us hospitably for three days. Publius' father hap-
pened to be sick in bed with fever and dysentery, and Paul
went to see him and after praying laid his hands on him and
9 cured him. After that, the other sick people on the island
10 came and were cured. They made us many presents, and
when we sailed, they provided us with everything that we
needed.

11 Three months later, we sailed on an Alexandrian ship
named the Dioscuri, which had wintered at the island.
12 We put in at Syracuse and stayed there three days, then we
13 weighed anchor and reached Rhegium. A day later, a south
wind sprang up and the following day we arrived at Puteoli.
14 There we found some of the brothers, and they urged us to
15 spend a week with them. Then we went on to Rome. The
brothers there had had news of our coming, and came as far as
Appius' Forum and Three Taverns to meet us, and when
Paul saw them he thanked God and was greatly encouraged.

16 When we reached Rome, Paul was given permission to
live by himself, with a soldier to guard him.

17 Three days later, he invited the leading Jews to come
to see him, and when they came he said to them,

"Brothers, I have done nothing against our people, or the
customs of our forefathers, yet I was turned over to the
18 Romans as a prisoner at Jerusalem. They examined me and
were ready to let me go, as I was innocent of any crime that
19 deserved death. But the Jews objected, and I was obliged to
appeal to the emperor—not that I had any charge to make
20 against my own nation. That is why I asked to see you and
speak with you, for it is on account of Israel's hope that I have
to wear this chain."

21 "We have had no letters about you from Judea," they
answered, "and none of the brothers who have come here has
22 reported or said anything against you. But we want to hear
you state your views, for as far as this sect is concerned, we
understand that everywhere it is denounced."

23 So they fixed a day, and came in even larger numbers
to the place where he was staying, and from morning till
night he explained to them the Kingdom of God and gave his
testimony, trying to convince them about Jesus from the Law

of Moses and the Prophets. Some of them were convinced 24
by what he said, but others would not believe. As they could 25
not agree among themselves, they started to leave, when
Paul added one last word.

"The holy Spirit put it finely," he said, "when it said to
your forefathers through the prophet Isaiah,

"'Go to this Nation and say to them, 26
"You will listen, and listen, and never understand,
And you will look, and look, and never see!
For this nation's mind has grown dull, 27
And they hear faintly with their ears,
And they have shut their eyes,
So as never to see with their eyes,
And hear with their ears,
And understand with their minds, and turn back,
And let me cure them!"'

"Understand then that this message of God's salvation 28
has been sent to the heathen. They will listen to it!"

So he stayed for two full years in rented lodgings of his 30
own, and welcomed everybody who came to see him, preaching 31
the Kingdom of God to them and teaching about the Lord
Jesus Christ openly and unhindered.

1 Paul, a slave of Jesus Christ, called as an apostle, set
2 apart to declare God's good news which he promised long ago
3 through his prophets in the holy Scriptures, about his Son,
4 who was physically descended from David, and decisively
declared Son of God in his holiness of spirit, by being raised
5 from the dead—Jesus Christ our Lord, through whom we have
received God's favor and been commissioned in his name to
6 urge obedience and faith upon all the heathen, including you
7 who have been called to belong to Jesus Christ—to all those
in Rome whom God loves, who are called to be his people;
God our Father and the Lord Jesus Christ bless you and give
you peace.

8 First I thank my God through Jesus Christ about you all,
because the news of your faith is spreading all over the world.
9 As God is my witness, whom I serve in my spirit in spreading
the good news of his Son, I never fail to mention you when
10 I pray, and to ask that somehow by God's will I may some day
11 at last succeed in reaching you. For I long to see you, to
convey to you some spiritual gift that will strengthen you;
12 in other words, that you and I may be mutually encouraged
13 by one another's faith. I want you to understand, brothers,
that I have often intended to come to see you (though thus
far I have been prevented) in order to produce some results
among you, as well as among the rest of the heathen. I owe
14 a debt both to Greeks and to foreigners, to the cultivated and
15 the uncultivated. So, for my part, I am eager to preach the
16 good news to you at Rome also. For I am not ashamed of
the good news, for it is God's power for the salvation of
everyone who has faith, of the Jew first and then of the Greek.
17 In it God's way of uprightness is disclosed through faith and
for faith, just as the Scripture says, "The upright will have
life because of his faith."

18 For God's anger is breaking forth from heaven against
all the impiety and wickedness of the men who in their

wickedness are suppressing the truth. For all that can be 19
known of God is clearly before them; God has shown it to
them. Ever since the creation of the world, his invisible 20
nature—his eternal power and divine character—have been
clearly perceptible through what he has made. So they
have no excuse, for, though they knew God, they have not 21
honored him as God or given thanks to him, but they have
indulged in futile speculations, until their stupid minds have
become dark. They called themselves wise, but they have 22
turned into fools, and for the splendor of the immortal God 23
they have substituted images in the form of mortal man,
birds, animals, and reptiles.

So God abandoned them, with their heart's cravings, to 24
impurity, and let them degrade their own bodies. For they 25
had exchanged the truth of God for what was false, and
worshiped and served what he had created, instead of the
Creator, who is blessed forever! Amen. That is why God 26
has abandoned them to degrading passions. Their women
have exchanged their natural function for one that is
unnatural, and men too in the same way have disregarded 27
the natural function of women and been consumed with
passion for one another, men for men, acting indecently, and
experiencing in their own persons the inevitable penalty of
what they have done. And just as they refused to recognize 28
God any longer, God has abandoned them to unworthy
impulses and indecent conduct. They revel in every kind of 29
wrongdoing, wickedness, greed, and depravity. They are full
of envy, murder, quarreling, deceit, and ill-nature. They are 30
gossips, slanderers, abhorrent to God, insolent, overbearing,
boastful, ingenious in evil, undutiful, conscienceless, treacher- 31
ous, unloving, and unpitying. They know God's decree that 32
those who act in this way deserve to die, yet they not only
do it, but applaud any who do.

Therefore you have no excuse, whoever you are, if you 2
pose as a judge, for when you pass judgment on someone else,
you are condemning yourself, for you, who sit in judgment,
do the very same things yourself. We know that God's judg- 2
ment rightfully falls upon those who do such things as these.
And do you suppose, when you sit in judgment upon those 3

who do such things and yet do them yourself, that you will
4 escape the judgment of God? Do you think so lightly of his
wealth of kindness, forbearance, and patience, and fail to see
5 that God's kindness ought to induce you to repent? But in
your obstinacy and impenitence you are storing up wrath
for yourself on the Day of Wrath, when the justice of God
6 will burst forth. For he will pay every man for what he has
7 done. Those who by persistently doing right strive for glory,
8 honor, and immortality will have eternal life, but self-
seeking people who are disloyal to the truth and responsive
9 only to what is wrong will experience anger and fury, crushing
distress and anguish, every human soul of them that actually
10 does what is wrong—the Jew first, and the Greek also; but
there will be glory, honor, and peace for everyone who does
11 right, the Jew first, and the Greek also, for God shows no
partiality.

12 All who sin without having the Law will perish without
regard to the Law, and all who sin under the Law will be
13 judged by the Law. For merely hearing the Law read does
not make a man upright in the sight of God; men must obey
14 the Law to be made upright. When heathen who have no
Law instinctively obey what the Law demands, even though
15 they have no law they are a law to themselves, for they show
that what the Law demands is written on their hearts, and
their consciences will testify for them, and with their thoughts
16 they will either accuse or perhaps defend themselves, on that
Day when, as the good news I preach teaches, God through
Christ Jesus judges what men have kept secret.

17 Suppose you call yourself a Jew, and rely on law, and
18 boast about God, and can understand his will, and from hear-
19 ing the Law read can tell what is right, and you are sure that
you can guide the blind, enlighten people who are in the dark,
20 train the foolish, teach the young, since you have knowledge
21 and truth formulated in the Law—why, then, will you teach
others and refuse to teach yourself? Will you preach
22 against stealing, and yet steal yourself? Will you warn
men against adultery, and yet practice it yourself? Will
you pretend to detest idols, and yet rob their temples?
23 Will you boast of the Law and yet dishonor God by breaking

it? For, as the Scripture says, the very name of God is 24
abused among the heathen, because of you! Circumcision 25
will help you only if you observe the Law; but if you are a
law-breaker, you might as well be uncircumcised. So if 26
people who are uncircumcised observe the requirements of the
Law, will they not be treated as though they were circum-
cised? And if, although they are physically uncircumcised, 27
they obey the Law, they will condemn you, who break the
Law, although you have it in writing, and are circumcised.
For the real Jew is not the man who is one outwardly, and 28
the real circumcision is not something physical and external.
The real Jew is the man who is one inwardly, and real circum- 29
cision is a matter of the heart, a spiritual, not a literal, thing.
Such a man receives his praise not from men, but from God.

What advantage is there then in being a Jew, and what is 3
the use of circumcision? A great deal, from every point of 2
view. In the first place, the Jews were intrusted with the
utterances of God. What if some of them have shown a lack 3
of faith? Can their lack of it nullify the faithfulness of God?
By no means! God must prove true, though every man be 4
false; as the Scripture says,

"That you may be shown to be upright in what you say,
And win your case when you go into court."

But if our wrongdoing brings out the uprightness of God, 5
what are we to say? Is it wrong in God (I am putting it in
ordinary human terms) to inflict punishment? By no means, 6
for then how could he judge the world? But, you say, if a 7
falsehood of mine has brought great honor to God by bringing
out his truthfulness, why am I tried for being a sinner? And 8
why not say, as people abuse us for saying and charge us with
saying, "Let us do evil that good may come out of it"? Such
people will be condemned as they deserve!

What does this mean? Are we Jews at a disadvantage? 9
Not at all. We have already charged Jews and Greeks all
alike with being under the control of sin. As the Scripture says, 10

"There is not a single man who is upright,
No one understands, no one searches for God. 11
All have turned away, they are one and all worthless, 12
No one does right, not a single one!

13 Their throats are like open graves,
They use their tongues to deceive;
The venom of asps is behind their lips,
14 And their mouths are full of bitter curses.
15 Their feet are swift when it comes to shedding blood,
16 Ruin and wretchedness mark their paths,
17 They do not know the way of peace.
18 There is no reverence for God before their eyes!"
19 Now we know that everything the Law says is addressed to those under its authority, so that every mouth may be shut,
20 and the whole world be made accountable to God. For no human being can be made upright in the sight of God by observing the Law. All that the Law can do is to make men
21 conscious of sin. But now God's way of uprightness has been disclosed without any reference to law, though the Law and
22 the Prophets bear witness to it. It is God's way of uprightness and comes through having faith in Jesus Christ, and it is
23 for all who have faith, without distinction. For all men sin
24 and come short of the glory of God, but by his mercy they are made upright for nothing, by the deliverance secured through
25 Christ Jesus. For God showed him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate his own justice (for in his
26 forbearance, God passed over men's former sins)—to vindicate his justice at the present time, and show that he is upright himself, and that he makes those who have faith in Jesus upright also.

27 Then what becomes of our boasting? It is shut out. On what principle? What a man does? No, but whether a
28 man has faith. For we hold that a man is made upright by faith; the observance of the Law has nothing to do with it.
29 Does God belong to the Jews alone? Does he not belong to the heathen too? Of course he belongs to the heathen too;
30 there is but one God, and he will make the circumcised upright on the ground of their faith and the uncircumcised
31 upright because of theirs. Is this using faith to overthrow law? Far from it. This confirms the Law.

4 Then what are we to say about our ancestor Abraham?
2 For if he was made upright by what he did, it is something to

be proud of. But not to be proud of before God, for what does 3
the Scripture say? "Abraham had faith in God, and it was
credited to him as uprightness." Now paying a workman 4
is not considered a favor, but an obligation, but a man who 5
has no work to offer, but has faith in him who can make
the ungodly upright, has his faith credited to him as upright-
ness. So David himself says of the happiness of those to 6
whom God credits uprightness without any reference to
their actions,

"Happy are they whose violations of the Law have been 7
forgiven, whose sins are covered up!
Happy is the man whose sin the Lord will take no account 8
of!"

Does this happiness apply to those who are circumcised, or to 9
those who are uncircumcised as well? What we say is,
Abraham's faith was credited to him as uprightness.
In what circumstances? Was it after he was circumcised, 10
or before? Not after he was circumcised, but before; and 11
he was afterward given the mark of circumcision as the
stamp of God's acknowledgment of the uprightness based on
faith that was his before he was circumcised, so that he should
be the forefather of all who, without being circumcised, have
faith and so are credited with uprightness, and the forefather 12
of those circumcised persons who not only share his circum-
cision but follow our forefather Abraham's example in the
faith he had before he was circumcised.

For the promise made to Abraham and his descendants 13
that the world should belong to him did not come to him or
his descendants through the Law, but through the uprightness
that resulted from his faith. For if it is the adherents of the 14
Law who are to possess it, faith is nullified and the promise
amounts to nothing! For the Law only brings down God's 15
wrath; where there is no law, there is no violation of it.
That is why it all turns upon faith; it is to make it a matter 16
of God's favor, so that the promise may hold good for all
Abraham's descendants, not only those who are adherents
of the Law but also those who share the faith of Abraham.
For he is the father of all of us; as the Scripture says, "I have 17
made you the father of many nations." The promise is

guaranteed in the very sight of God in whom he had faith,
who can bring the dead to life and call into being what
18 does not exist. Abraham, hoping against hope, had faith,
and so became the father of many nations, in fulfilment of the
19 Scripture, "So countless shall your descendants be." His
faith did not weaken, although he realized that his own body
was worn out, for he was about a hundred years old, and that
20 Sarah was past bearing children. He did not incredulously
21 question God's promise, but his faith gave him power and he
praised God in the full assurance that God was able to do
22 what he had promised. That was why it was credited to
him as uprightness.

23 It was not on his account alone that these words, "it was
24 credited to him," were written, but also on ours, for it is to
be credited also to us who have faith in him who raised from
25 the dead our Lord Jesus, who was given up to death to make
up for our offenses, and raised to life to make us upright.

5 So as we have been made upright by faith, let us live in
2 peace with God through our Lord Jesus Christ, by whom we
have been introduced through faith to the favor of God that
we now enjoy, and let us glory in our hope of sharing the
3 glory of God. More than that, we ought to glory in our
4 troubles, for we know that trouble produces endurance, and
5 endurance, character, and character, hope, and hope will not
disappoint us. For, through the holy Spirit that has been
6 given us, God's love has flooded our hearts. For when we
were still helpless, at the decisive moment Christ died for us
7 godless men. Why, a man will hardly give his life for an
upright person, though perhaps for a really good man some
8 may be brave enough to die. But God proves his love for us
by the fact that Christ died for us when we were still sinners.
9 So if we have already been made upright by his death, it is
far more certain that through him we shall be saved from
10 God's anger! If, when we were God's enemies, we were
reconciled to him through the death of his Son, it is far more
certain that now that we are reconciled we shall be saved
11 through sharing in his life! More than that, we actually
glory in God through our Lord Jesus Christ, to whom we owe
our reconciliation.

It is just like the way in which through one man sin came 12
into the world, and death followed sin, and so death spread
to all men, because all men sinned. It is true sin was in the 13
world before the Law was given, and men are not charged with
sin where there is no law. Still death reigned from Adam to 14
Moses, even over those who had not sinned as Adam had,
in the face of an express command. So Adam foreshadowed
the one who was to come. But there is no comparison 15
between God's gift and that offense. For if one man's offense
made the mass of mankind die, God's mercy and his gift given
through the favor of the one man Jesus Christ have far more
powerfully affected mankind. Nor is there any comparison 16
between the gift and the effects of that one man's sin. That
sentence arose from the act of one man, and was for condem-
nation; but God's gift arose out of many offenses and results 17
in acquittal. For if that one man's offense made death reign
through that one man, all the more will those who receive
God's overflowing mercy and his gift of uprightness live and
reign through the one individual Jesus Christ.

So as one offense meant condemnation for all men, just 18
so one righteous act means acquittal and life for all men. For 19
just as that one man's disobedience made the mass of mankind
sinners, so this one's obedience will make the mass of them
upright. Then law slipped in, and multiplied the offense. 20
But greatly as sin multiplied, God's mercy has far surpassed
it, so that just as sin had reigned through death, mercy might 21
reign through uprightness and bring eternal life through
Jesus Christ our Lord.

Then what shall we conclude? Are we to continue to sin 6
to increase the spread of mercy? Certainly not! When we 2
have died to sin, how can we live in it any longer? Do you 3
not know that all of us who have been baptized into union
with Christ Jesus have been baptized into his death? Through 4
baptism we have been buried with him in death, so that just
as he was raised from the dead through the Father's glory,
we too may live a new life. For if we have grown into union 5
with him by undergoing a death like his, of course we shall
do so by being raised to life like him, for we know that our 6
old self was crucified with him, to do away with our sinful

body, so that we might not be enslaved to sin any longer;
7 for when a man is dead he is free from the claims of sin.
8 If we have died with Christ, we believe that we shall also live
9 with him, for we know that Christ, once raised from the dead,
10 will never die again; death has no more hold on him. For
when he died, he became once for all dead to sin; the life he
11 now lives is a life in relation to God. So you also must think
of yourselves as dead to sin but alive to God, through union
with Christ Jesus.

12 So sin must not reign over your mortal bodies, and make
13 you obey their cravings, and you must not offer the parts of
your bodies to sin as the instruments of wrong, but offer your-
selves to God as men brought back from death to life, and
offer the parts of your bodies to him as instruments of upright-
14 ness. For sin must no longer control you, for you live not
under law but under mercy.

15 What follows, then? Are we to sin, because we live not
16 under law but under mercy? Certainly not! Do you not
know that when you submit to being someone's slaves, and
obeying him, you are the slaves of the one whom you obey,
whether your slavery is to sin, and leads to death, or is to
17 obedience, and leads to uprightness? But, thank God!
though you were once slaves of sin, you have become obedient
from your hearts to the standard of teaching that you received,
18 and so you have been freed from sin, and made slaves of
19 uprightness. I use these familiar human terms because of the
limitations of your nature. For just as you before gave up the
parts of your bodies in slavery to vice and greater and greater
license, you must now give them up in slavery to uprightness,
20 which leads to consecration. For when you were slaves of sin,
21 you were free as far as uprightness was concerned. What
good did you get from doing the things you are now ashamed
22 of? Why, they result in death! But now that you have been
freed from sin and have become slaves of God, the benefit you
23 get is consecration, and the final result is eternal life. For
the wages sin pays is death, but the gift God gives is eternal
life through union with Christ Jesus our Lord.

7 Do you not know, brothers—for I am speaking to men
who know what law is—that law governs a man only as long

as he lives? For a married woman is bound by law to her husband while he lives, but if he dies, the marriage law no longer applies to her. So if she marries another man while her husband is alive, she is called an adulteress, but if her husband dies, she is free from that law, and can marry someone else without being an adulteress. So you, in turn, my brothers, in the body of Christ have become dead as far as the Law is concerned, so that you may belong to another husband, who was raised from the dead in order that we might bear fruit for God. For when we were living mere physical lives the sinful passions, awakened by the Law, operated through the organs of our bodies to make us bear fruit for death. But now the Law no longer applies to us; we have died to what once controlled us, so that we can now serve in the new Spirit, not under the old letter.

Then what shall we conclude? That the Law is sin? Certainly not! Yet, if it had not been for the Law, I should never have learned what sin was; I should not have known what it was to covet if the Law had not said, "You must not covet." That command gave sin an opening, and it led me to all sorts of covetous ways, for sin is lifeless without law. I was once alive and without law, but when the command came, sin awoke and then I died; and the command that should have meant life in my case proved to mean death. The command gave sin an opening and sin deceived me and killed me with it. So the Law itself is holy, and each command is holy, just, and good.

Did what was good, then, prove the death of me? Certainly not! It was sin that did so, so that it might be recognized as sin, because even through something that was good it effected my death, so that through the command it might appear how immeasurably sinful sin was. We know that the Law is spiritual, but I am physical, sold into slavery to sin. I do not understand what I am doing, for I do not do what I want to do; I do things that I hate. But if I do what I do not want to do, I acknowledge that the Law is right. In reality, it is not I that do these things; it is sin, which has possession of me. For I know that nothing good resides in me, that is, in my physical self; I can will, but I cannot do,

19 what is right. I do not do the good things that I want to do;
20 I do the wrong things that I do not want to do. But if I do
the things that I do not want to do, it is not I that am acting,
21 it is sin, which has possession of me. I find the law to be that
22 I who want to do right am dogged by what is wrong. My
23 inner nature agrees with the divine law, but all through my
body I see another principle in conflict with the law of my
reason, which makes me a prisoner to that law of sin that runs
24 through my body. What a wretched man I am! Who can
25 save me from this doomed body? Thank God! it is done
through Jesus Christ our Lord! So mentally I am a slave
to God's law, but physically to the law of sin.

8 So there is no condemnation any more for those who are
2 in union with Christ Jesus. For the life-giving law of the
Spirit through Christ Jesus has freed you from the Law of sin
3 and death. For though it was impossible for the Law to do it,
hampered as it was by our physical limitations, God, by send-
ing his own Son in our sinful physical form, as a sin-offering,
put his condemnation upon sin through his physical nature,
4 so that the requirement of the Law might be fully met in our
case, since we live not on the physical but on the spiritual
5 plane. People who are controlled by the physical think of
what is physical, and people who are controlled by the
6 spiritual think of what is spiritual. For to be physically
minded means death, but to be spiritually minded means life
7 and peace. For to be physically minded means hostility to
8 God, for it refuses to obey God's law, indeed it cannot obey it.
9 Those who are physical cannot please God. But you are not
physical but spiritual, if God's Spirit has really taken posses-
sion of you; for unless a man has Christ's spirit, he does not
10 belong to Christ. But if Christ is in your hearts, though
your bodies are dead in consequence of sin, your spirits have
11 life in consequence of uprightness. If the Spirit of him who
raised Jesus from the dead has taken possession of you, he
who raised Christ Jesus from the dead will also give your
mortal bodies life through his Spirit that has taken possession
of you.

12 So, brothers, we are under obligations, but not to the
13 physical nature, to live under its control, for if you live under

the control of the physical you will die, but if, by means of the Spirit, you put the body's doings to death, you will live. For 14 all who are guided by God's Spirit are God's sons. It is not 15 a consciousness of servitude that has been imparted to you, to fill you with fear again, but the consciousness of adoption as sons, which makes us cry, "Abba!" that is, Father. The Spirit itself testifies with our spirits that we are God's 16 children, and if children, heirs also; heirs of God, and fellow- 17 heirs with Christ, if we really share his sufferings in order to share his glory too.

For I consider what we suffer now not to be compared 18 with the glory that is to burst upon us. For creation is 19 waiting with eager longing for the sons of God to be disclosed. For it was not the fault of creation that it was frustrated; 20 it was by the will of him who condemned it to that, and in the hope that creation itself would be set free from its bondage 21 to decay, and have the glorious freedom of the children of God. We know that all creation has been groaning in agony 22 together until now. More than that, we ourselves, though 23 we have in the Spirit a foretaste of the future, groan to ourselves as we wait to be declared God's sons, through the redemption of our bodies. It was in this hope that we were 24 saved. But a hope that can be seen is not a hope, for who hopes for what he sees? But when we hope for something 25 that we do not see, we wait persistently for it.

In the same way the Spirit helps us in our weakness, for 26 we do not know how to pray as we should, but the Spirit itself pleads for us with inexpressible yearnings, and he who 27 searches our hearts knows what the Spirit means, for it pleads for God's people in accordance with his will. We know that 28 in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good. For those whom he had marked out from the 29 first he predestined to be made like his Son, so that he should be the eldest of many brothers; and those whom he has pre- 30 destined he calls, and those whom he calls he makes upright, and those whom he makes upright he glorifies.

Then what shall we conclude from this? If God is for us, 31 who can be against us? Will not he who did not spare his 32

own Son, but gave him up for us all, with that gift give us
33 everything? Who can bring any accusation against those
whom God has chosen? God pronounces them upright;
34 who can condemn them? Christ Jesus who died, or rather
who was raised from the dead, is at God's right hand, and
35 actually pleads for us. Who can separate us from Christ's
love? Can trouble or misfortune or persecution or hunger or
36 destitution or danger or the sword? As the Scripture says,

"For your sake we are being put to death all day long,
We are treated like sheep to be slaughtered."

37 But in all these things we are more than victorious through
38 him who loved us. For I am convinced that neither death nor
life nor angels nor their hierarchies nor the present nor the
39 future nor any supernatural forces either of height or depth
will be able to separate us from the love God has shown
in Christ Jesus our Lord!

9 I am telling the truth as a Christian, it is no falsehood,
for my conscience under the holy Spirit's influence bears me
2 witness in it, when I say that I am greatly pained and my
3 heart is constantly distressed, for I could wish myself accursed
and cut off from Christ for the sake of my brothers, my natural
4 kindred. For they are Israelites, and to them belong the
rights of sonship, God's glorious presence, the divine agree-
5 ments and legislation, the Temple service, the promises, and
the patriarchs, and from them physically Christ came—God
6 who is over all be blessed forever! Amen. Not that God's
message has failed. For not everybody who is descended
7 from Israel really belongs to Israel, nor are they all children
of Abraham because they are descended from him, but he was
told, "The line of Isaac will be called your descendants."
8 That is to say, it is not his physical descendants who are
children of God, but his descendants born in fulfilment of the
9 promise who are considered his true posterity. For this is
what the promise said: "When I come back at this time next
10 year, Sarah will have a son." And that is not all, for there
was Rebecca too, when she was about to bear twin sons to our
11 forefather Isaac. For before the children were born or had
done anything either good or bad, in order to carry out God's
purpose of selection, which depends not on what men do but

on his calling them, she was told, "The elder will be the 12
younger's slave." As the Scripture says, "I loved Jacob, 13
but I hated Esau."

What do we conclude? That God is guilty of injustice? 14
By no means. He said to Moses, "I will have mercy on the 15
man on whom I choose to have mercy, and take pity on
the man on whom I choose to take pity." So it depends 16
not on human will or exertion, but on the mercy of God.
The Scripture says to Pharaoh, "I have raised you to your 17
position for the very purpose of displaying my power in
dealing with you, and making my name known all over the
world." So he has mercy on anyone he pleases, and hardens 18
the heart of anyone he pleases.

"Why, then," you will ask, "does he still find fault? 19
For who can resist his will?" On the contrary, who are you, 20
my friend, to answer back to God? Can something a man
shapes say to the man who shaped it, "Why did you make
me like this?" Has not the potter with his clay the right 21
to make from the same lump one thing for exalted uses and
another for menial ones? Then what if God, though he 22
wanted to display his anger and show his power, has shown
great patience toward the objects of his anger, already ripe for
destruction, so as to show all the wealth of his glory in dealing 23
with the objects of his mercy, whom he has prepared from the
beginning to share his glory, including us whom he has called 24
not only from among the Jews but from among the heathen?
Just as he says in Hosea, 25

"I will call a people that was not mine, my people,
And her who was not beloved, my beloved,
And in the very place where they were told, 'You are no 26
people of mine,'
They shall be called sons of the living God."

And Isaiah cries out about Israel, "Although the sons of 27
Israel are as numerous as the sand of the sea, only a remnant
of them will be saved, for the Lord will execute his sentence 28
rigorously and swiftly on the earth." As Isaiah foretold, 29

"If the Lord of Hosts had not left us children,
We would have been like Sodom, and have resembled
Gomorrah!"

30 Then what do we conclude? That heathen who were not
striving for uprightness attained it, that is, an uprightness
31 which was produced by faith; while Israel, straining after a
32 law that should bring uprightness, did not come up to it. And
why? Because they did not seek it through faith, but
through doing certain things. They stumbled over that
33 stone that makes people stumble, as the Scripture says,

"See, I will put a stone on Zion to make people stumble, and
a rock to trip over,
But no one who has faith in it will be disappointed."

10 Brothers, my heart is full of good will toward them;
2 my prayer to God is that they may be saved. I can testify
to their sincere devotion to God, but it is not an intelligent
3 devotion. For in their ignorance of God's way of upright-
ness and in the attempt to set up one of their own, they
4 refused to conform to God's way of uprightness. For
Christ marks the termination of law, so that now anyone
5 who has faith may attain uprightness. Moses said that
anyone who carried out the uprightness the Law prescribed
6 would find life through it. But this is what the uprightness
that springs from faith says: "Do not say to yourself, 'Who
7 will go up to heaven?'" that is, to bring Christ down; or
"'Who will go down into the depths?'" that is, to bring Christ
8 up from the dead. No! This is what it says: "God's
message is close to you, on your lips and in your mind"—that
9 is, the message about faith that we preach. For if with your
lips you acknowledge the message that Jesus is Lord, and with
your mind you believe that God raised him from the dead, you
10 will be saved. For with their minds men believe and are made
upright, and with their lips they make the acknowledgment
11 and are saved. For the Scripture says, "No one who has
12 faith in him will be disappointed." There is no distinction
between Jew and Greek, for they all have the same Lord,
13 and he is generous to all who call upon him. For everyone
14 who calls upon the name of the Lord will be saved. But
how are they to call upon him if they have not believed in
him? And how are they to believe him if they have never
heard him? And how are they to hear unless someone
15 preaches to them? And how are men to preach unless they

are sent to do it? As the Scripture says, "How welcome is
the coming of those who bring good news!"

It is true, they have not all accepted the good news, for 16
Isaiah says, "Lord, who has believed what we have told?"
So faith comes from hearing what is told, and that hearing 17
comes through the message about Christ. But I ask, had they 18
no opportunity to hear it? On the contrary,

"Their voices have gone all over the earth,
And their words to the ends of the world."

But I ask again, did Israel fail to understand? Why, to 19
begin with, Moses said,

"I will make you jealous of what is no nation at all,
I will exasperate you at a senseless nation."

Then Isaiah broke out boldly and said, 20

"I have been found by men who were not looking for me,
I have shown myself to men who were not asking what my
will was."

But of Israel he said, 21

"All day long I have held out my hands to a disobedient
and obstinate people."

I ask then, has God repudiated his people? By no means. 11
Why, I am an Israelite myself, I am descended from Abraham,
and I belong to the tribe of Benjamin. God has not repudi- 2
ated his people, which he had marked out from the first.
Do you not know what the Scripture says in speaking of
Elijah, how he appealed to God against Israel? "Lord, 3
they have killed your prophets, they have demolished your
altars, I am the only one left and they are trying to take my
life." But what is God's reply? "I have left myself seven 4
thousand men who have never knelt to Baal!" So too at the 5
present time there is a remnant selected by God's mercy.
But if it is by his mercy, it is not for anything they have done. 6
Otherwise, his mercy would not be mercy at all. What 7
follows? Israel failed to get what it sought, but those whom
God selected got it. The rest became callous; as the Scrip- 8
ture says, "God has thrown them into a state of spiritual
insensibility, with eyes that cannot see and ears that can-
not hear, that has lasted down to this day." And David 9
said,

"Let their feasting prove a snare and a trap to them,
Their ruin and their retribution.
10 Let their eyes be darkened, so that they cannot see;
Make their backs bend forever under their burden!"
11 I ask then, has their stumbling led to their absolute ruin?
By no means. Through their false step salvation has gone to
12 the heathen, so as to make the Israelites jealous. But if their
false step has so enriched the world, and their defeat has so
enriched the heathen, how much more good the addition of
their full number will do!
13 But it is to you who are of the heathen that I am speaking.
So far then as I am an apostle to the heathen, I make the
14 most of my ministry, in the hope of making my countrymen
15 jealous, and thus saving some of them. For if their rejection
has meant the reconciling of the world, what can the accept-
16 ance of them mean but life from the dead? If the first hand-
ful of dough is consecrated, the whole mass is, and if the
root of a tree is consecrated, so are its branches.
17 If some of the branches have been broken off, and you
who were only a wild olive shoot have been grafted in, in place
of them, and made to share the richness of the olive's root,
18 you must not look down upon the branches. If you do,
remember that you do not support the root; the root supports
you.
19 "But," you will say, "branches were broken off so that
I could be grafted in!"
20 That is true; but it was for their want of faith that
they were broken off, and it is through your faith that you
stand where you do. You ought not to feel proud; you
21 ought to be afraid, for if God did not spare the natural
22 branches, he will not spare you. Observe then the goodness
and the severity of God—severity to those who have fallen,
but goodness to you, provided you abide by his goodness, for
23 otherwise you in your turn will be pruned away. Those
others too, if they do not cling to their unbelief, will be grafted
24 in, for God has the power to graft them in again. For if
you were cut from a wild olive and unnaturally grafted upon
a cultivated one, how much easier it will be to graft them
upon the olive to which they properly belong!

For to keep you from thinking too well of yourselves, 25
brothers, I do not want you to miss this secret, that only
partial insensibility has come upon Israel, to last until all the
heathen have come in, and then all Israel will be saved, just 26
as the Scripture says,

"The deliverer will come from Zion,
He will drive all ungodliness away from Jacob,
And this will be my agreement with them, 27
When I take away their sins."

From the point of view of the good news they are treated as 28
enemies of God on your account; but from the point of
view of God's choice, they are dear to him because of their
forefathers, for God does not change his mind about those 29
to whom he gives his blessings or sends his call. For just as 30
you once disobeyed God, but now have had mercy shown you
because they disobeyed, so they are now disobedient in order 31
that they in turn may experience the same mercy as you.
For God has made all men prisoners of disobedience so as to 32
have mercy upon them all. How inexhaustible God's 33
resources, wisdom, and knowledge are! How unfathomable
his decisions are, and how untraceable his ways!

"Who has ever known the Lord's thoughts, or advised 34
him?

"Or who has advanced anything to him, for which he 35
will have to be repaid?"

For from him everything comes; through him everything 36
exists; and in him everything ends! Glory to him forever!
Amen.

I appeal to you, therefore, brothers, by this mercy of 12
God, to offer your bodies in a living sacrifice that will be holy
and acceptable to God; that is your rational worship. You 2
must not adopt the customs of this world but by your new
attitude of mind be transformed so that you can find out what
God's will is—what is good, pleasing, and perfect.

By the favor that God has shown me, I would tell every 3
one of you not to think too highly of himself, but to think
reasonably, judging himself by the degree of faith God has
allowed him. For just as there are many parts united in our 4
human bodies, and the parts do not all have the same

5 function, so, many as we are, we form one body through
union with Christ, and we are individually parts of one
6 another. We have gifts that differ with the favor that God has
shown us, whether it is that of preaching, differing with the
7 measure of our faith, or of practical service, differing in the
8 field of service, or the teacher who exercises his gift in teaching,
the speaker, in his exhortation, the giver of charity, with gener-
osity, the office-holder, with devotion, the one who does acts of
9 mercy, with cheerfulness. Your love must be genuine. You
10 must hate what is wrong, and hold to what is right. Be
affectionate in your love for the brotherhood, eager to show
11 one another honor, not wanting in devotion, but on fire with
12 the Spirit. Serve the Lord. Be happy in your hope,
13 steadfast in time of trouble, persistent in prayer. Supply
the needs of God's people, be unfailing in hospitality.
14 Bless your persecutors; bless them; do not curse them.
15 Rejoice with those who rejoice, weep with those who weep.
16 Live in harmony with one another. Do not be too ambi-
17 tious, but accept humble tasks. Do not be conceited. Do
not pay anyone back with evil for evil. See that you are
18 above reproach in the eyes of everyone. If possible, for your
19 part, live peaceably with everybody. Do not take your
revenge, dear friends, but leave room for God's anger, for the
Scripture says, "Vengeance belongs to me; I will pay them
20 back, says the Lord." No! If your enemy is hungry, feed
him! If he is thirsty, give him something to drink! For if
21 you do, you will heap burning coals upon his head! Do not
be conquered by evil, but conquer evil with good.

13 Everyone must obey the authorities that are over him,
for no authority can exist without the permission of God;
2 the existing authorities have been established by him, so
that anyone who resists the authorities sets himself in opposi-
tion to what God has ordained, and those who oppose him will
3 bring down judgment upon themselves. The man who does
right has nothing to fear from the magistrates, as the wrong-
doer has. If you want to have no fear of the authorities, do
4 right, and they will commend you for it, for they are God's
agents to do you good. But if you do wrong you may well
be afraid, for they do not carry swords for nothing. They are

God's servants, to execute his wrath upon wrongdoers. You 5
must obey them, therefore, not only to escape God's wrath,
but as a matter of principle, just as you pay your taxes; they 6
are God's ministers, devoting themselves to this service. Pay 7
them all what is due them—tribute to the man entitled to
receive it, taxes to the man entitled to receive them, respect
to the man entitled to it, and honor to the man entitled to it.
Owe nobody anything—except the duty of mutual love, for 8
whoever loves his fellow-men has fully satisfied the Law. For 9
the commandments, "You must not commit adultery, You
must not murder, You must not steal, You must not
covet," and any other commandments there are, are all
summed up in one saying, "You must love your neighbor as
you do yourself." Love never wrongs a neighbor, and so 10
love fully satisfies the Law.

All this especially, because you know this critical time 11
and that it is time for you to wake from your sleep, for our
salvation is nearer to us now than when we first believed.
The night is nearly over; the day is at hand. So let us 12
throw aside the deeds of darkness, and put on the armor of
light. Let us live honorably, as in the light of day, not in 13
carousing and drunkenness, or in immorality and indecency,
or in quarreling and jealousy. But clothe yourselves with 14
the Lord Jesus Christ, and do not think about gratifying
your physical cravings.

Treat people who are overscrupulous in their faith 14
like brothers; do not criticize their views. One man's faith 2
allows him to eat anything, while the overscrupulous man
eats nothing but vegetables. The man who will eat anything 3
must not look down on the man who abstains from some
things, and the man who abstains from them must not
criticize the one who does not, for God has accepted him.
Who are you to criticize someone else's servant? It is for his 4
own master to say whether he succeeds or fails; and he will
succeed, for the Master can make him do so. One man thinks 5
one day better than another, while another thinks them all
alike. Everybody must be fully convinced in his own mind.
The man who observes the day does it in the Lord's honor. 6
The man who eats does it in the Lord's honor, for he gives

God thanks, and the man who abstains does it in the Lord's
7 honor, and gives him thanks. None of us lives only to
himself, and none of us dies only to himself; if we live, we are
responsible to the Lord, and if we die, we are responsible to
8 him; so whether we live or die, we belong to the Lord.
9 For Christ died and returned to life for the very purpose of
10 being Lord of both the dead and the living. What business
have you to criticize your brother? What business have
you to look down upon your brother? We shall all have
11 to stand before God for judgment. For the Scripture says,
"As surely as I live, says the Lord, every knee will bend
before me,
And every tongue will make its confession to God."
12 So each one of us must give an account of himself to God.
13 Therefore let us not criticize one another any more.
You must resolve instead never to put any hindrance or obsta-
14 cle in your brother's way. I know and as a follower of the
Lord Jesus I am convinced that nothing is unclean in itself;
a thing is unclean only to the man who regards it as unclean.
15 For if your brother's feelings are hurt by what you eat, your
life is not governed by love. You must not, by what you eat,
16 ruin a man for whom Christ died. The thing you have a right
17 to do must not become a cause of reproach. The Kingdom
of God is not a matter of what we eat or drink, but of upright-
ness, peace, and happiness through the possession of the holy
18 Spirit. Whoever serves Christ in that way pleases God and
19 gains the approval of men. Let us, therefore, keep before us
whatever will contribute to peace and the development of one
20 another. You must not, just for the sake of food, undo the
work of God. It is true, everything is clean, but it is wrong
for a man to hurt the consciences of others by what he eats.
21 The right thing to do is to eat no meat at all and to drink no
wine or do anything else if it hurts your brother's conscience.
22 For your part, you must keep the faith you have to yourself,
as between God and you. He is a happy man who has no fault
to find with himself in following the course that he approves,
23 but the man who has misgivings about eating, and then eats,
is thereby condemned, for he is not following his convictions,
and anything that does not rest on conviction is wrong.

It is the duty of us who are strong to put up with the 15
weaknesses of those who are immature, and not just suit
ourselves. Everyone of us must try to please his neighbor, 2
to do him good, and help in his development. Christ did 3
not please himself, but as the Scripture says, "The reproaches
of those who reproach you have fallen on me." For every- 4
thing that was written in earlier times was written for our
instruction, so that by being steadfast and through the
encouragement the Scriptures give, we might hold our hope
fast. May God, from whom steadfastness and encourage- 5
ment come, give you such harmony with one another, in
following the example of Christ Jesus, that you may praise 6
the God and Father of our Lord Jesus Christ with one
accord and one voice.

Therefore, treat one another like brothers, in God's honor, 7
just as Christ has treated you. I hold that Christ has 8
become an agent of circumcision to show God's truthfulness
in carrying out the promises made to our forefathers, and 9
causing the heathen to praise God for his mercy; as the
Scripture says,

"I will give thanks to you for this among the heathen,
And sing in honor of your name."

And again, 10

"Rejoice, you heathen, with his people!"

And again, 11

"Praise the Lord, all you heathen,
And let all nations sing his praises."

Again Isaiah says, 12

"The descendant of Jesse will come,
The one who is to rise to rule the heathen;
The heathen will set their hopes on him."

May God, the source of hope, fill you with perfect happiness 13
and peace in your faith, so that you may have overflowing
hope through the power of the holy Spirit.

For my part, as far as you are concerned, my brothers, 14
I am convinced that you are already full of goodness of heart,
endowed with perfect knowledge, and well qualified to instruct
one another. But, just to refresh your memories, I have 15

written you pretty boldly on some points, because of the
16 favor God has shown me in making me a minister of Christ
Jesus among the heathen, to act as a priest of God's good news,
to see that the heathen are an acceptable sacrifice, conse-
17 crated by the holy Spirit. So as a follower of Christ Jesus
18 I have reason to be proud of my work for God. For I will
venture to speak only of what Christ has accomplished
through me in winning the heathen to obedience, by word
19 and action, by the force of signs and marvels, and by the
power of the holy Spirit, with the result that I have completed
the preaching of the good news of Christ all the way from
20 Jerusalem around to Illyricum. In all this it has been my
ambition to preach the good news only where Christ's name
was unknown, so as not to build on foundations other men
21 had laid. As the Scripture says,

"They who have never been told of him will see,
And they who have never heard will understand!"

22 This is why I have so often been prevented from coming
23 to see you. But now there is no more work for me in this part
of the world, and as I have had a great desire for many years
24 to come to see you, when I go to Spain I hope to see you on
my way there, and to have you see me off on my journey,
25 after I have enjoyed being with you for a while. Just now
I am starting for Jerusalem, to take help to God's people.
26 For Macedonia and Greece have determined to make a
contribution for the poor among God's people in Jerusalem.
27 They determined to do it, and they really are indebted to
them, for if the heathen have shared their spiritual blessings,
28 they ought to do them a service in material ways. So when
I have finished this matter, and seen this contribution safely
into their possession, I will start for Spain, and come to
29 you on the way, and I know that when I do come to see you,
I will come with Christ's fullest blessing.

30 I beg you, brothers, for the sake of our Lord Jesus Christ,
and of the love that the Spirit inspires, join me in most
31 earnest prayer to God for me. Pray that I may escape from
those in Judea who are disobedient, and that the help I am
taking to Jerusalem may be well received by God's people,
32 so that, if it is God's will, I may come with a glad heart to see

you and enjoy a visit with you. God who gives peace be 33
with you all! Amen.

I want to introduce to you our sister Phoebe, who is a 16
helper in the church at Cenchreae. Welcome her as a 2
Christian, as God's people should welcome one another, and
give her whatever help she may need from you. For she has
herself been a protection to many, including myself.

Remember me to Prisca and Aquila, my fellow-workers 3
in the cause of Christ Jesus, who risked their necks to save my 4
life. Not only I but also all the churches among the heathen
thank them. Remember me also to the church that meets 5
at their house. Remember me to my dear Epaenetus, who
was the first man in Asia to turn to Christ. Remember me 6
to Mary, who has worked so hard for you. Remember me to 7
Andronicus and Junias, my fellow-countrymen, who went to
prison with me. They are noted men among the missionaries,
and they became Christians before I did. Remember me to 8
Ampliatus, my dear Christian friend. Remember me to 9
Urbanus, our fellow-worker in Christ's cause, and to my dear
Stachys. Remember me to that veteran Christian, Apelles. 10
Remember me to those who belong to the household of
Aristobulus. Remember me to my fellow-countryman, 11
Herodion. Remember me to the Christians in the household
of Narcissus. Remember me to Tryphaena and Tryphosa, 12
those hard workers in the Lord's cause. Remember me to
my dear Persis, who has worked so hard for the Lord. Re- 13
member me to Rufus, that eminent Christian, and to his
mother, who has been a mother to me. Remember me to 14
Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
brothers who meet with them. Remember me to Philologus 15
and Julia, to Nereus and his sister, and to Olympas, and all
God's people who meet with them. Greet one another with a 16
sacred kiss. All the churches of Christ wish to be remembered
to you.

I beg you, brothers, to be on the watch for those who 17
introduce divisions and difficulties, in opposition to the
instruction that you were given, and to avoid them. Such 18
men are not serving our Lord Christ, but their own base
passions, and with their plausible and flattering talk they

19 deceive simple-minded people. Everyone has heard of your
obedience, and I am very happy about you, but I want you to
be wise about what is good and guileless about what is bad.
20 And God, who is the source of peace, will soon crush Satan
under your feet.

The blessing of our Lord Jesus be with you.

21 My fellow-worker, Timothy, wishes to be remembered to
you, and so do Lucius, Jason, and Sosipater, my fellow-
22 countrymen. I, Tertius, who write this letter, wish to be
23 remembered to you as a fellow-Christian. My host, Gaius,
the host of the whole church, wishes to be remembered to you.
Erastus, the city-treasurer, and our brother Quartus wish
to be remembered to you.

25 To him who can make you strong by the good news I bring
and the preaching about Jesus Christ, through the disclosure
26 of the secret kept back for long ages but now revealed, and at
the command of the eternal God made known through the
writings of the prophets to all the heathen, to lead them to
27 obedience and faith—to the one wise God be glory forever
through Jesus Christ. Amen.

Paul, by the will of God called as an apostle of Jesus 1
Christ, and our brother Sosthenes, to the church of God at 2
Corinth, to those who are consecrated by union with Christ
Jesus, and called as God's people, like all those anywhere
who call on the name of Jesus Christ, their Lord as well as
ours; God our Father and the Lord Jesus Christ bless you and 3
give you peace.

I am always thanking God about you, for the blessing 4
God has given you through Christ Jesus. For you have grown 5
rich in everything through union with him—in power of
expression and in capacity for knowledge. So your experience 6
has confirmed the testimony that I bore to Christ, and there is 7
no gift that you lack even while you are waiting for our Lord
Jesus Christ to reappear, and at the Day of our Lord Jesus 8
Christ he will insure your complete vindication. God can be 9
depended on, and it was he who called you to this fellowship
with his Son, Jesus Christ our Lord.

But I urge you all, brothers, for the sake of our Lord Jesus 10
Christ, to agree in what you say, and not to allow factions
among you, but to be perfectly united in mind and judgment. 11
For I have been informed, my brothers, by Chloe's people, that
quarrels are going on among you. What I mean is this, that 12
one of you says, "I am a follower of Paul," another, "And I,
of Apollos," another, "And I, of Cephas," and another, "And
I, of Christ!" Christ has been divided up! But was it Paul 13
who was crucified for you? Or were you baptized in the
name of Paul? I am thankful that I never baptized any of 14
you except Crispus and Gaius, so that no one could say that 15
you were baptized in my name. And I did baptize the 16
members of the household of Stephanas too; I do not know
whether I baptized anyone else besides. For Christ did not 17
send me to baptize, but to preach the good news—but not with
fine language, or the cross of Christ might seem an empty
thing.

18 For to those who are on the way to destruction, the story
of the cross is nonsense, but to us who are to be saved, it
19 means all the power of God. For the Scripture says,

"I will destroy the wisdom of the wise,
And I will thwart the shrewdness of the shrewd!"

20 Where now is your philosopher? Your scribe? Your
reasoner of today? Has not God made a fool of the world's
wisdom?

21 For since in God's providence the world with all its
wisdom did not come to know God, God chose, through the
folly of the gospel message, to save those who had faith in him.
22 For Jews insist upon miracles, and Greeks demand philosophy,
23 but we proclaim a Christ who was crucified—an idea that is
24 revolting to Jews and absurd to the heathen, but to those
whom God has called, whether they are Jews or Greeks, a
25 Christ who is God's power and God's wisdom. For God's
folly is beyond the wisdom of men, and God's weakness is
beyond their strength.

26 For consider, brothers, what happened when God called
you. Not many of you were what men call wise, not many
27 of you were influential, not many were of high birth. But
it was what the world calls foolish that God chose to put the
wise to shame with, and it was what the world calls weak that
28 God chose to shame its strength with, and it was what the
world calls low and insignificant and unreal that God chose
29 to nullify its realities, so that in his presence no human
30 being might have anything to boast of. But you are his
children, through your union with Christ Jesus, whom God
has made our wisdom—our uprightness and consecration and
31 redemption, so that, as the Scripture says, "Let him who
would boast, boast of the Lord!"

2 So when I came to you, brothers, I did not come and
tell you the secret purpose of God in superior, philosophical
2 language, for I resolved, while I was with you, to forget
3 everything but Jesus Christ and his crucifixion. For my
part, I came among you in weakness and with a great deal of
4 fear and trembling, and my teaching and message were
not put in plausible, philosophical language, but they were
5 attended with convincing spiritual power, so that your faith

might rest, not on human philosophy, but on the power of God.

Yet there is a wisdom that we impart when we are with 6
people who have a mature faith, but it is not what this world calls wisdom, nor what the authorities of this world, doomed as they are to pass away, would call so. But it is a mysterious, 7
divine wisdom that we impart, hitherto kept secret, and destined by God before the world began for our glory. It is 8
a wisdom unknown to any of the authorities of this world, for otherwise they would never have crucified our glorious Lord.
But, as the Scripture says, there are things 9

"Which no eye ever saw and no ear ever heard,
And never occurred to the human mind,
Which God has provided for those who love him."

For God revealed them to us through his Spirit, for the 10
Spirit fathoms everything, even the depths of God himself.
For what human being can understand a man's thoughts, 11
except the man's own spirit within him? Just so no one understands the thoughts of God but the Spirit of God. But 12
the Spirit we have received is not that of the world, but the Spirit that comes from God, which we have to make us realize the blessings God has given us. These disclosures we impart, 13
not in the set phrases of human philosophy, but in words the Spirit teaches, giving spiritual truth a spiritual form. A 14
material man will not accept what the Spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spiritual insight to see its true value. But the 15
spiritual man is alive to all true values, but his own true value no unspiritual man can see. For who has ever known the 16
Lord's thoughts, so that he can instruct him? But we share the thoughts of Christ.

So, for my part, brothers, I could not treat you as spiritual 3
persons; I had to treat you just as creatures of flesh and blood, as babies in Christian living. I fed you with milk, not solid 2
food, for you were not ready for it.

Why, you are not ready for it now, for you are still 3
worldly. For when there are still jealousy and quarrels among you, are you not worldly and living on a merely human level? For when one man says, "I am a follower of Paul," 4

and another, "I am a follower of Apollos," are you not
5 simply human? What is Apollos? Or what is Paul? Just
servants through whom you came to have faith, as the Lord
6 gave each of us opportunity. I did the planting, Apollos
the watering, but it was God who made the plants grow.
7 So neither the planter nor the waterer counts for anything,
8 but only God who makes the plants grow. The planter and
the waterer are all one, though each of us will be paid for his
9 own work. For we are fellow-laborers for God, and you
are God's farm, God's building.

10 Like an expert builder, I laid a foundation, as God
commissioned me to do, and now someone else is building
11 upon it. But let everyone be careful how he does so. For
no one can lay any other foundation than the one that is laid,
12 that is, Jesus Christ himself. And whether one uses gold
or silver or costly stone in building on the foundation, or wood
13 or hay or straw, the quality of everyone's work will appear, for
the Day will show it. For the Day will break in fire, and the
14 fire will test the quality of everyone's work. If what a man has
built on the foundation stands the test, he will have his pay. If
15 a man's work is burned up, he must stand the loss, though he
himself will be saved, but as one who has passed through the fire.

16 Do you know that you are God's temple and that God's
17 Spirit makes its home in you? If anyone destroys the temple
of God, God will destroy him. For the temple of God is
sacred, and that is what you are.

18 Let no one of you deceive himself. If any one of you
imagines that he is wiser than the rest of you, in what this
world calls wisdom, he had better become a fool, so as to
19 become really wise. For this world's wisdom is foolishness
to God. For the Scripture says, "He who catches the wise
20 with their own cunning," and "The Lord knows that the
21 deliberations of the wise are fruitless." So no one should
22 boast about men. For it all belongs to you—Paul, Apollos,
Cephas, the world, life, death, the present, the future—all
23 of it belongs to you. But you belong to Christ, and Christ
belongs to God.

4 The right way for a man to think of us is as Christ's
servants, and managers authorized to distribute the secret

truths of God. Now further, what is always demanded of 2
managers is that they can be depended on. I for my part 3
care very little about being examined by you or by any
human court. I do not even offer myself for investiga-
tion. For while my conscience does not trouble me at all, 4
that does not prove that I am innocent. It is the Lord who
must examine me. Do not form any premature judgments, 5
therefore, but wait until the Lord comes back. For he will
light up the darkness that now hides things and show what the
motives in people's minds are, and then everyone will get
from God the praise he deserves.

Now, brothers, for your benefit I have applied all this only 6
to Apollos and myself, by using us as illustrations to teach you
the old lesson, "Never go beyond the letter," and to keep
any of you from boasting of one teacher at the expense of
another. For who sees anything special in you? And what 7
have you got that you have not been given? But if it has
been given you, why do you boast as though it had not been?
Are you satisfied already? Have you become rich already? 8
Have you entered your kingdom without waiting for us? I
wish you had entered it, so that we might share it with
you! For it seems to me, God has exhibited us apostles at 9
the very end of the procession, like the men condemned to
die in the arena. For we have become a spectacle to the
whole universe, angels as well as men. We are made fools of, 10
for the sake of Christ, while you are men of sense, through
being united with him. We are weak, you are strong. You
are distinguished, we are despised. To this day we have 11
gone hungry, thirsty, and ill-clad; we have had rough usage,
we have had no home, we have worked with our hands for a 12
living. When people abuse us, we bless them, when they 13
persecute us, we put up with it, when they slander us, we
try to conciliate them. We have come to be like the scum
of the earth, the dregs of the world, and we are so now.

I do not write this to you to make you ashamed, but for 14
your instruction as my dear children. For no matter how 15
many guides you may have in the Christian life, you will not
have many fathers; for in this matter of union with Christ,
I became your father, through preaching the good news to you. 16

17 So I urge you, follow my example. This is why I have sent
Timothy to you. He is a dear child of mine, in the service
of the Lord, and one on whom you can depend, and he will
help you to keep in mind my methods in the service of
Christ Jesus, which I follow everywhere in every church.
18 Some of you seem to think that I am not coming to
19 visit you, and are putting on airs about it. But I am coming
very soon to see you, if the Lord is willing, and then I will
find out, not what these conceited people have to say, but what
20 they can actually do. For the reign of God is not a matter
21 of words but of power. Which will you have? Shall I come
to you with a stick, or in a loving and gentle spirit?
5 Immorality is actually notorious among you, and
immorality of a kind unknown even among the heathen—that
2 a man has taken his father's wife. And can you put on airs,
instead of being overwhelmed with grief at having to expel
3 from your number the man who has done this? For my part,
though I have been absent from you in person, I have been
present with you in spirit, and as thus present I have already
passed judgment upon the man who has done this, and
4 meeting with you, in spirit, with the power of our Lord Jesus,
5 by the authority of our Lord Jesus I have handed the man over
to Satan, for his physical destruction, in order that his spirit
6 may be saved on the Day of the Lord. Certainly this is
nothing for you to boast of. Do you not know that a little
7 yeast will affect all the dough? You must clean out the old
yeast and become fresh dough, free from the old as you
really are. For our Passover lamb is already sacrificed; it
8 is Christ himself. So let us keep the festival, not with old
yeast nor with the yeast of vice and wickedness, but with the
unleavened bread of purity and truth.
9 I wrote you in my letter not to associate with immoral
10 people—not that you are to have nothing whatever to do with
the immoral people of the world, any more than with its
greedy and grasping people or its idolaters, for then you would
11 have to leave the world altogether. What I meant was that
you are not to associate with anyone who is supposed to be a
Christian brother, and yet is immoral or greedy or idolatrous
or abusive or drunken or grasping—with such a person you

must not even eat. For what have I to do with judging 12
outsiders? Is it not your part to judge those who are inside
the church, and God's, to judge those who are outside? 13
You must drive the wrongdoer out from among you.

When one of you has a disagreement with his neighbor, 6
does he dare to bring the matter before a heathen court,
instead of laying it before his Christian brothers? Do you not 2
know that the Christians are to be the judges of the world?
And if the world is to come before you for judgment, are you
unfit to decide the most trivial cases? Do you not know that 3
we are to be the judges of angels, to say nothing of ordinary
matters? If then you have ordinary matters to be settled, 4
will you submit them for judgment to men who are nothing
in the church? I ask it to shame you. Has it come to this, 5
that there is not a single wise man among you who could
settle a disagreement between one brother and another, but 6
one Christian has to go to law with another, and before
unbelievers too? Having lawsuits with one another at all 7
means your utter failure, to begin with. Why not rather be
wronged? Why not rather be robbed? But it is you who 8
wrong and rob others, and your own brothers at that! Do 9
you not know that wrongdoers will not have any share in
God's kingdom? Do not let anyone mislead you. People
who are immoral or idolaters or adulterers or sensual or
given to unnatural vice or thieves or greedy—drunkards, 10
abusive people, robbers—will not have any share in God's 11
kingdom. Some of you used to be like that; but you have
washed it all away, you have been consecrated, you have
become upright, by the power of our Lord Jesus Christ and
through the Spirit of our God.

I may do anything I please, but not everything I may 12
do is good for me. I may do anything I please; but I am not
going to let anything master me. It is true, food is meant 13
for the stomach, and the stomach for the food, but God will
put an end to both of them. But the body is not meant for
immorality, but for the service of the Lord, and the Lord is
for the body to serve. And as God raised the Lord to life, he 14
will raise us also by his power. Do you not know that your 15
bodies are parts of Christ's body? Am I then to take away

from Christ parts of his body and make them parts of a
16 prostitute's? Never! Or do you not know that a man
who has to do with a prostitute makes one body with her?
For "The two," says the Scripture, "shall become physically
17 one." But whoever is united with the Lord is one with him
18 in spirit. Fly from immorality! Any other sin a man
commits is something outside his body, but the immoral man
19 sins against his own body. Or do you not know that your
body is a temple of the holy Spirit that is within you, which
you have received from God? Besides, you are not your own;
20 you have been bought and paid for. Therefore, honor God
with your bodies.

7 As to the matters of which you wrote me, it is an excellent
2 thing for a man to remain unmarried. But there is so much
immorality that every man had better have a wife of his own,
3 and every woman a husband of her own. The husband must
give his wife what is due her, and the wife must do the
4 same by her husband. A wife cannot do as she likes with
her own person; it is her husband's; and in the same way a
husband cannot do as he likes with his own person; it is his
5 wife's. You must not refuse each other what is due, unless
you agree to do so for a while, to devote yourselves to prayer,
and then to come together again, so that Satan may not
6 tempt you through your lack of self-control. But I mean
7 this as a concession, not a command. I should like to have
everyone be just as I am myself; but each one has his own
special gift from God, one of one kind, and one of another.

8 To all who are unmarried and to widows, I would say
this: It is an excellent thing if they can remain single as I am.
9 But if they cannot control themselves, let them marry.
For it is better to marry than to be on fire with passion.
10 To those already married my instructions are—and they are
not mine, but the Lord's—that a wife is not to separate from
11 her husband. If she does separate, she must remain single
or else become reconciled to him. And a husband must not
12 divorce his wife. To other people I would say, though not as
Christ's command, if a Christian has a wife who is not a
believer, and she is willing to live with him, he must not
13 divorce her, and a woman who has a husband who is not a

believer, but is willing to live with her, must not divorce her husband. For the husband who is not a believer is consecrated through union with his wife, and the woman who is not a believer is consecrated through union with her Christian husband, for otherwise your children would be unblessed, but, as it is, they are consecrated. But if the one who is not a believer wishes to separate, let the separation take place. In such cases the brother or sister is not a slave; God has called you to live in peace. For how do you wives know whether you will save your husbands? Or how do you husbands know whether you will save your wives?

Only, everyone must continue in the station which the Lord has appointed for him, and in which he was when God's call came to him. This is the rule I make in all the churches. If a man was circumcised when he was called, he must not try to alter it. If a man was uncircumcised when he was called, he must not have himself circumcised. Being circumcised or being uncircumcised does not make any difference; all that matters is keeping God's commands. Everyone ought to remain in the station in which he was called. If you were a slave when you were called, never mind. Even if you can gain your freedom, make the most of your present condition instead. For a slave who has been called to union with the Lord is a freedman of the Lord, just as a free man who has been called is a slave of Christ. You have been bought and paid for; you must not let yourselves become slaves to men. Brothers, everyone must remain in fellowship with God in the station in which he was called.

About unmarried women I have no command of the Lord to give you, but I will give you my opinion as that of one on whom through the Lord's mercy you can depend.

This, then, is my opinion in view of the present distress —that it is a good thing for a man to remain just as he is. If you are united to a wife, do not seek to be released. If you are not, do not seek a wife. But if you do marry, there is no sin in that. And if a girl marries, it is no sin. But those who marry will have worldly trouble, which I would like to spare you. But this I do say, brothers. The appointed time has grown very short. From this time on those who have wives

30 should live as though they had none, and those who mourn
as though they did not mourn, and those who are glad as
though they were not glad, and those who buy anything as
31 though they did not own it, and those who mix in the world,
as though they were not absorbed in it. For the present
32 shape of the world is passing away. I want you to be free
from all anxiety. An unmarried man is concerned about the
33 Lord's work, and how he can please the Lord. A married
man is concerned about worldly affairs, and how he can
34 please his wife, and so his interests are divided. An unmarried
woman or a girl is concerned about the Lord's work, so as to
be consecrated in body and spirit, but the woman who
marries is concerned with worldly affairs, and how she can
35 please her husband. It is for your benefit that I say this,
not to put a halter on you, but to promote good order, and to
secure your undivided devotion to the Lord.

36 But if a man thinks he is not acting properly toward
the girl to whom he is engaged, if his passions are too strong,
and that is what ought to be done, let him do as he pleases;
37 it is no sin; let them be married. But a man who has
definitely made up his mind, under no constraint of passion
but with full self-control, and who has decided in his own
38 mind to keep her as she is, will be doing what is right. So
the man who marries her does what is right, and the man who
refrains from doing so does even better.

39 A wife is bound to her husband as long as he lives. If
her husband dies, she is free to marry anyone she pleases so
40 long as he is a Christian. But she will be happier, in my
judgment, if she remains as she is, and I think I have God's
spirit as well as other people.

8 About food that has been offered to idols, it is true, as you
say, that we all have some knowledge on that matter.
Knowledge gives people airs; love is what builds up character.
2 If a man thinks he has acquired some knowledge, he does not
3 yet know it as well as he ought to know it. But if a man
4 loves God, God is known by him. As to eating things, then,
that have been offered to idols, we all know that no idol has
5 any real existence, and that there is no God but one. For
supposing there are so-called gods in heaven or on earth—and

indeed there are plenty of such gods and lords—yet for us there
is just one God, the Father, who is the source of all things, 6
and for whom we live, and just one Lord, Jesus Christ, through
whom everything was made and through whom we live.
But it is not everyone that has this knowledge; for some, 7
through being long accustomed to idols, still eat meat that has
been sacrificed to them as really offered to an idol, and their
consciences, being oversensitive, are troubled. But food is 8
not going to affect our standing with God. We are none the
worse if we do not eat it, and none the better if we do. But 9
you must take care that this right of yours does not prove
a hindrance to the overscrupulous. For if somebody sees 10
you, who are intelligent about this matter, attending a dinner
in an idol's temple, will not he, with his sensitive conscience,
be led to eat meat that is offered to idols? For this over- 11
scrupulous brother, for whom Christ died, is ruined by what
you call your knowledge. But in sinning against your 12
brothers in this way and wounding their too scrupulous con-
sciences, you are really sinning against Christ. Therefore, 13
if what I eat makes my brother fall, I will never eat meat
again, rather than make my brother fall.

Am I not free? Am I not an apostle? Have I not seen 9
Jesus our Lord? Are you not the product of my work in the
Lord's service? If I am not an apostle to other people, I 2
certainly am one to you, for you yourselves, in your relation
to the Lord, are the certificate of my apostleship.

My answer to those who want to investigate me is this: 3
Have we not a right to our food and drink? Have we not a 4
right to take a Christian wife about with us, like the rest of the 5
apostles and the Lord's brothers and Cephas? Or is it only 6
Barnabas and I that have no right to give up working for a
living? What soldier ever pays his expenses out of his own 7
pay? Who plants a vineyard and does not eat any of the
grapes? Who tends a flock and does not get any of the milk?
Am I saying only what men say? Does not the Law say so 8
too? For in the Law of Moses it reads, "You shall not muzzle 9
an ox that is treading out the grain." Is it about the oxen
that God is concerned? Is he not clearly speaking in our 10
interest? Of course this law was written in our interest.

because the plowman ought to plow, and the thresher to
11 thresh, in the expectation of sharing in the crop. If it was
we who sowed the spiritual seed among you, is it too much if
12 we reap material benefits from you? If others enjoy such
rights over you, have we not a still better claim? But, you
say, we have never availed ourselves of this right. No, we
will stand anything rather than put any hindrance in the way
13 of the good news of the Christ. Do you not know that those
who do the work about the Temple get their living from the
Temple, and those who attend to the altar divide the sacrifices
14 with the altar? In just that way the Lord directed that those
who preach the good news should get their living from it.
15 But I have not availed myself of any of these rights. And
I am not writing this now so that I may become an illustration
of this; I had rather die than do that. No one shall deprive
16 me of this boast of mine. As far as preaching the good news
is concerned, that is nothing for me to boast of, for I cannot
17 help doing it. For I am ruined if I do not preach. For if I do
it of my own accord, I have my pay, but if I do it because I
must, it is still a responsibility that I am charged with.
18 What pay then do I get? Why, that in my preaching I can
offer the good news without cost, and so not take full
advantage of my rights as a preacher.

19 Though I am free from anyone's control, I have made
20 myself everyone's slave, so as to win over all the more. To
the Jews I have become like a Jew, to win Jews over; to men
under the Law I have become like a man under the Law,
though I am not myself under the Law, so as to win over those
21 who are under the Law. To those who have no law I have
become like a man without any law—though I am not without
the law of God, but under the law of Christ—so as to win
22 over those who are without any law. To the overscrupulous
I have become overscrupulous, so as to win the overscrupulous;
I have become everything to everybody, so as by all means
23 to save some of them. And I do it all for the sake of the
good news, so that I may share in its blessings along with the
rest.

24 Do you not know that in a race the runners all compete,
but only one wins the prize? That is the way you must run,

so as to win. Any man who enters an athletic contest 25
goes into strict training, to win a wreath that will soon wither,
but the one we compete for will never wither. So that is the 26
way I run, unswervingly. That is the way I fight, not punch-
ing the air. But I beat and bruise my body and make it my 27
slave, so that after I have called others to the contest I may
not be disqualified myself.

For I would not have you forget, brothers, that though 10
our forefathers were all protected by the cloud, and all passed
safely through the sea, and in the cloud and the sea all, as it 2
were, accepted baptism as followers of Moses, and all ate the 3
same supernatural food and drank the same supernatural 4
drink—for they used to drink from a supernatural rock which
attended them, and the rock was really Christ—still most of 5
them disappointed God, for they were struck down in the desert.

Now these things happened to warn us, so that we should 6
not long for what is evil as they did. You must not become 7
idolaters, like some of them, for the Scripture says, "The
people sat down to eat and drink and got up to dance." Let 8
us not practice immorality, like some of them, twenty-three
thousand of whom fell dead in one day. Let us not try the 9
Lord's patience too far, as some of them did, for they were
killed for it by the snakes. You must not grumble, as some of 10
them did, for they were destroyed for it by the destroying
angel. These things happened to them as a warning to 11
others, but they were written down to instruct us, in whose
days the ages have reached their climax.

So the man who thinks he can stand must be on his guard 12
against a fall. It is no superhuman temptation that you have 13
had. And God can be depended on, not to let you be tried
beyond your strength, but when temptation comes, to give
you a way out of it, so that you can withstand it.

Therefore, my dear brothers, have nothing to do with 14
the worship of idols. I appeal to your good sense. Make 15
up your minds about what I say. Does not the consecrated 16
cup which we bless mean that in drinking it we share in the
blood of Christ? Does not the bread that we break mean
that in eating it we share in the body of Christ? Because 17
there is one loaf, we, many as we are, are one body, for we all

18 share the one loaf. Think of the Israelites' practices. Do
not those who eat what is sacrificed have divine fellowship at
19 the sacrificial altar? What am I saying then? That there is
any such thing as being offered to an idol, or any such thing
20 as an idol? No, but that what the heathen sacrifice they offer
to demons and not to God, and I do not want you to have
21 fellowship with demons. You cannot drink the cup of the
Lord and the cup of demons. You cannot eat at the table
22 of the Lord and at the table of demons. Or are we trying
to arouse the Lord to jealousy? Are we stronger than he is?
23 We are free to do anything, but not everything is good
for us. We are free to do anything, but not everything builds
24 up character. No one should look after his own advantage
but after that of his neighbor.
25 Eat anything for sale in the meat market without
26 raising any question, as far as conscience is concerned, for the
27 earth and everything in it belong to the Lord. If one of the
heathen invites you to his house, and you wish to go, eat
whatever is served, without raising any question, as far as
28 conscience is concerned. But if someone says to you, "This
meat has been offered in sacrifice," let it alone, on account of
29 the man who told you and his conscientious scruples; his
scruples, I say, not yours. For why should my liberty of
30 action be limited by another's scruples? If I give thanks
for what I eat, why should I be denounced for eating what
I give thanks over?
31 So whether you are eating or drinking or doing anything
32 else, do it all to the honor of God. You must not be
hindrances to Jews or Greeks or to the church of God either,
33 just as I for my part try to please everyone in all I do, not
aiming at my own advantage, but at that of people generally,
11 in order that they may be saved. You must follow my
example in this, as I am following Christ's.
2 I appreciate your always remembering me, and your
standing by the things I passed on to you, just as you received
3 them. But I want you to understand that Christ is the
head of every man, while a woman's head is her husband,
4 and Christ's head is God. Any man who offers prayer or
explains the will of God with anything on his head disgraces

his head, and any woman who offers prayer or explains the 5
will of God bareheaded disgraces her head, for it is just as
though she had her head shaved. For if a woman will not 6
wear a veil, let her cut off her hair too. But if it is a disgrace
for a woman to have her hair cut off or her head shaved, let
her wear a veil. For a man ought not to wear anything on 7
his head, for he is the image of God and reflects his glory;
while woman is the reflection of man's glory. For man 8
was not made from woman, but woman from man, and man 9
was not created for woman, but woman was for man. That 10
is why she ought to wear upon her head something to symbol-
ize her subjection, out of respect to the angels, if to nobody
else. But in union with the Lord, woman is not independent 11
of man nor man of woman. For just as woman was made 12
from man, man is born of woman, and both like everything
else really come from God. Judge for yourselves. Is it 13
proper for a woman to offer prayer to God with nothing on her
head? Does not nature itself teach you that for a man to 14
wear his hair long is degrading, but a woman's long hair is 15
her pride? For her hair is given her as a covering. But if 16
anyone is disposed to be contentious about it, I for my part
recognize no other practice in worship than this, and neither
do the churches of God.

But while I am on this subject, I cannot approve of 17
your meetings, because they are doing you more harm than
good. For, in the first place, when you meet as a congrega- 18
tion, I hear that you divide into sets, and in a measure I
believe it. Doubtless there must be parties among you, 19
if those who are right are to be recognized among you. So 20
when you hold your meetings it is not the Lord's Supper that
you eat, for each of you hurries to get his own supper and eat 21
it, and one goes hungry while another gets drunk. Have you 22
no houses to eat and drink in? Or do you mean to show your
contempt for the church of God, and to humiliate those who
have none? What can I say to you? Can I approve of you?
Not in this matter certainly. For I myself received from the 23
Lord the account that I passed on to you, that the Lord Jesus
the night he was betrayed took some bread and gave thanks 24
for it and then broke it in pieces, saying, "This is my body

25 which takes your place. Do this in memory of me." He took
the cup, too, after supper, in the same way, saying, "This cup
is the new agreement ratified by my blood. Whenever you
26 drink it, do so in memory of me." For until the Lord comes
back, every time you eat this bread and drink from the cup,
27 you proclaim his death. Hence anyone who eats the bread
or drinks from the Lord's cup in a way that is unworthy of it
will be guilty of profaning the body and the blood of the Lord.
28 A man should examine himself, and only when he has done so
should he eat any of the bread or drink from the cup. For
29 anyone who eats and drinks, eats and drinks a judgment
30 upon himself if he does not recognize the body. This is why
many of you are sick and ill and a number have fallen asleep.
31 But if we recognized our own condition, we would not incur
32 this judgment. But since we do incur it, we are disciplined
by the Lord, so that we may not be condemned along with the
33 world. So, my brothers, when you come together to eat, wait
34 for one another. If anyone is hungry, let him eat at home,
so that your meetings may not bring down a judgment upon
you. The details I will settle when I come.

12 About spiritual gifts, brothers, I do not want you to be
2 misinformed. You know that when you were heathen you
would stray off, as impulse directed, to idols that could not
3 speak. Therefore, I must tell you that no one who is speaking
under the influence of the Spirit of God ever says, "Curse
Jesus!" and no one can say, "Jesus is Lord!" without being
under the influence of the holy Spirit.

4 5 Endowments vary, but the Spirit is the same, and forms
6 of service vary, but it is the same Lord who is served, and
activities vary, but God who produces them all in us all is the
7 same. Each one is given his spiritual illumination for the
8 common good. One man receives through the Spirit the power
to speak wisely, another, by the same Spirit, receives the power
9 to express knowledge, another, from his union with the same
Spirit receives faith, another, by one and the same Spirit,
10 the ability to cure the sick, another, the working of wonders,
another, inspiration in preaching, another, the power of dis-
tinguishing the true Spirit from false ones, another, various
ecstatic utterances, and another, the ability to explain them.

These are all produced by one and the same Spirit, and 11
apportioned to each of us just as the Spirit chooses.

For just as the body is one and yet has many parts, and 12
all the parts of the body, many as they are, form one body,
so it is with Christ. For we have all—Jews or Greeks, slaves 13
or free men—been baptized in one spirit to form one body,
and we have all been saturated with one Spirit. For the body 14
does not consist of one part but of many. If the foot says, 15
"As I am not a hand, I am not a part of the body," that does
not make it any less a part of the body. And if the ear says, 16
"As I am not an eye, I am not a part of the body," that does
not make it any less a part of the body. If all the body were 17
eye, how would we hear? If it were all ear, how could we
have a sense of smell? As it is, God has arranged the parts, 18
every one of them in the body as he wished them to be. If 19
they were all one part, where would the body be? As it is, 20
there are many parts, but one body. The eye cannot say 21
to the hand, "I do not need you," or the head to the feet,
"I do not need you." On the contrary, the parts of the 22
body that are considered most delicate are indispensable,
and the parts of it that we think common, we dress with 23
especial care, and our unpresentable parts receive especial
attention which our presentable parts do not need. God has 24
so adjusted the body and given such especial distinction to its
inferior parts that there is no clash in the body, but its parts 25
all alike care for one another. If one part suffers, all the parts 26
share its sufferings. If a part has honor done it, all the parts
enjoy it too. Now you are Christ's body, and individually 27
parts of it. And God has placed people in the church, first as 28
apostles, second as inspired preachers, third as teachers, then
wonder-workers; then come ability to cure the sick, helpful-
ness, administration, ecstatic speaking. Is everyone an 29
apostle? Is everyone an inspired preacher? Is everyone a
teacher? Is everyone a wonder-worker? Is everyone able 30
to cure the sick? Can everyone speak ecstatically? Can
everyone explain what it means? But you must cultivate 31
the higher endowments.

I will show you a far better way. If I can speak the 13:1
languages of men and even of angels, but have no love, I am

2 only a noisy gong or a clashing cymbal. If I am inspired to
preach and know all the secret truths and possess all knowl-
edge, and if I have such perfect faith that I can move moun-
3 tains, but have no love, I am nothing. Even if I give away
everything I own, and give myself up, but do it in pride, not
4 love, it does me no good. Love is patient and kind. Love is
5 not envious or boastful. It does not put on airs. It is not
rude. It does not insist on its rights. It does not become
6 angry. It is not resentful. It is not happy over injustice,
7 it is only happy with truth. It will bear anything, believe
8 anything, hope for anything, endure anything. Love will
never die out. If there is inspired preaching, it will pass
away. If there is ecstatic speaking, it will cease. If there
9 is knowledge, it will pass away. For our knowledge is imper-
10 fect and our preaching is imperfect. But when perfection
11 comes, what is imperfect will pass away. When I was a
child, I talked like a child, I thought like a child, I reasoned
12 like a child. When I became a man, I put aside my childish
ways. For now we are looking at a dim reflection in a mirror,
but then we shall see face to face. Now my knowledge is
imperfect, but then I shall know as fully as God knows me.
13 So faith, hope, and love endure. These are the great three,
and the greatest of them is love.

14 You must pursue love, while you are cultivating the
spiritual endowments, and especially inspired preaching.
2 For anyone who speaks ecstatically is speaking not to men
but to God, for no one can understand him, though he is
3 uttering secret truths. But the inspired preacher does his
4 fellow-men good and encourages and comforts them. Any-
one who speaks ecstatically does himself good, but the inspired
5 preacher does a congregation good. I want you all to speak
ecstatically, but I especially want you to be inspired to preach.
The man who is inspired to preach is more useful than the one
who speaks ecstatically—unless he can explain what he says
so that it may do the church some good.

6 But as it is, brothers, if I come back to you and speak
ecstatically, what good will I do you, unless I have some
revelation or special knowledge or message or teaching to give
7 you? Even inanimate things, like the flute or the harp, may

produce sound, but if there is no difference in the notes, how
can you tell what is being played? If the bugle does not 8
sound a clear call, who will prepare for battle? So if you in 9
your ecstatic speaking utter words no one can understand,
how will people know what you are saying? You will be talk-
ing to the empty air! There are probably ever so many 10
different languages in the world, each with its own meaning.
So if I do not know the meaning of the language, I shall seem 11
to the man who is speaking to be a foreigner, and he will seem
to me to be one too. So since you are ambitious for spiritual 12
endowments, you must try to excel in them in ways that will
do good to the church. Therefore, the man who can speak 13
ecstatically should pray for the power to explain what he says.
For if I pray ecstatically, it is my spirit that prays, but my 14
mind is helping nobody. Then what am I to do? I will pray 15
ecstatically, but I will pray intelligently too. I will sing
ecstatically, but I will sing intelligently too. For if you utter 16
blessings in ecstatic speech, how is an ordinary man to say
Amen to your thanksgiving? For he does not know what
you are saying. You are giving thanks well enough, but it 17
is doing him no good. Thank God, I speak in ecstasy more 18
than any of you. But in public worship I would rather say 19
five words with my understanding so as to instruct others also
than ten thousand words in an ecstasy.

Brothers, you must not be children mentally. In evil be 20
babies, but mentally be mature. In the Law it says, "By men 21
of strange languages and by the lips of foreigners I will speak
to this nation, and not even then will they listen to me, says
the Lord." So this ecstatic speaking is meant as a sign not to 22
those who believe but to unbelievers, but inspired preaching
is a sign not to unbelievers but to those who believe. Hence, 23
if the whole church assembles and they all speak ecstatically,
and ordinary people or unbelievers come in, will they not
say that you are crazy? But if they are all inspired to preach 24
and some unbeliever or outsider comes in, he is convinced
of his sin by them all, he is called to account by them all, the 25
secrets of his heart are exposed, and he will fall down on his
face and worship God, and declare that God is really among
you.

26 Then what is the right course, brothers? When you
meet together, suppose every one of you has a song, a teaching,
a revelation, an ecstatic utterance, or an explanation of one;
27 it must all be for the good of all. If there is any ecstatic
speaking, let it be limited to two or three people at the most,
and have one speak at a time and someone explain what he
28 says. But if there is no one to explain it, have him keep
29 quiet in church, and talk to himself and to God. And let two
or three who are inspired to preach speak, while the rest weigh
30 what is said; and if anything is revealed to another who is
31 seated, the one who is speaking must stop. For in this
way you can all preach one after another, as you are inspired
32 to, so that everyone may be instructed and stimulated, for
33 the spirits of prophets will give way to prophets, for God
is not a God of disorder but of peace. This is the rule in all
Christian churches.

34 Women are to keep quiet in church, for they are not
allowed to speak. They must take a subordinate place, just
35 as the Law says. If they want to find out about anything,
they should ask their husbands at home, for it is disgraceful for
36 a woman to speak in church. Did God's message start from
you Corinthians? Or are you the only people it has reached?
37 If anyone claims to be inspired to preach, or to have any
other spiritual endowment, let him understand that what I
38 am now writing you is a command from the Lord. If anyone
39 pays no attention to it, pay no attention to him. So, my
brothers, set your hearts on being inspired to preach, and yet
40 do not hinder people from speaking ecstatically. But let
everything be done in a proper and orderly way.

15 Now I want to remind you, brothers, of the form in which I
presented to you the good news I brought, which you accepted
2 and have stood by, and through which you are to be saved,
3 if you hold on, unless your faith has been all for nothing. For
I passed on to you, as of first importance, the account I had
received, that Christ died for our sins, as the Scriptures fore-
4 told, that he was buried, that on the third day he was raised
5 from the dead, as the Scriptures foretold, and that he was seen
6 by Cephas, and then by the Twelve. After that he was seen by
more than five hundred brothers at one time, most of whom

are still alive, although some of them have fallen asleep. Then 7
he was seen by James, then by all the apostles, and finally he 8
was seen by me also, as though I were born at the wrong time. 9
For I am the least important of the apostles, and am not fit to
be called an apostle, because I once persecuted God's church.
But by God's favor I have become what I am, and the favor 10
he showed me has not gone for nothing, but I have worked
harder than any of them, although it was not really I but the
favor God showed me. But whether it was I or they, this 11
is what we preach, and this is what you believed.

Now if what we preach about Christ is that he was raised 12
from the dead, how can some of you say that there is no such
thing as a resurrection of the dead? If there is no resurrec- 13
tion of the dead, then Christ was not raised, and if Christ 14
was not raised, there is nothing in our message; there is nothing
in our faith either, and we are found guilty of misrepresenting 15
God, for we have testified that he raised Christ, when he did
not do it, if it is true that the dead are never raised. For if 16
the dead are never raised, Christ was not raised; and if Christ 17
was not raised, your faith is a delusion; you are still under
the control of your sins. Yes, and those who have fallen 18
asleep in trust in Christ have perished. If we have centered 19
our hopes on Christ in this life, and that is all, we are the most
pitiable people in the world.

But the truth is, Christ was raised from the dead, the first 20
to be raised of those who have fallen asleep. For since 21
it was through a man that we have death, it is through
a man also that we have the raising of the dead. For just as 22
because of their relation to Adam all men die, so because of
their relation to Christ they will all be brought to life again.
But each in his own turn; Christ first, and then at Christ's 23
coming those who belong to him. After that will come the 24
end, when he will turn over the kingdom to God his Father,
bringing to an end all other government, authority, and power,
for he must retain the kingdom until he puts all his enemies 25
under his feet. The last enemy to be overthrown will be 26
death, for everything is to be reduced to subjection and put 27
under Christ's feet. But when it says that everything is
subject to him, he is evidently excepted who reduced it all

to subjection to him. And when everything is reduced to
28 subjection to him, then the Son himself will also become
subject to him who has reduced everything to subjection to
him, so that God may be everything to everyone.
29 Otherwise, what do people mean by having themselves
baptized on behalf of their dead? If the dead do not rise at
all, why do they have themselves baptized on their behalf?
30 Why do we ourselves run such risks every hour? By the
31 very pride I take in you, brothers, through our union with
32 Christ Jesus our Lord, I face death every day. From the
human point of view, what good is it to me that I have fought
wild animals here in Ephesus? If the dead do not rise at all,
33 "Let us eat and drink, for we will be dead tomorrow!" Do
34 not be misled. Bad company ruins character. Return to
your sober sense as you ought, and stop sinning, for some of
you are utterly ignorant about God. To your shame I say so.
35 But someone will say, "How can the dead rise? What
36 kind of a body will they have when they come back?" You
foolish man, the very seed you sow never comes to life without
37 dying first; and when you sow it, it has not the form it is
going to have, but is a naked kernel, perhaps of wheat or
38 something else; and God gives it just such a form as he
39 pleases, so that each kind of seed has a form of its own. Flesh
is not all alike; men have one kind, animals another, birds
40 another, and fish another. There are heavenly bodies, and
there are earthly bodies, but the beauty of the heavenly bodies
is of one kind, and the beauty of the earthly bodies is of
41 another. The sun has one kind of beauty, and the moon
another, and the stars another; why, one star differs from
42 another in beauty. It is so with the resurrection of the
dead. The body is sown in decay, it is raised free from
43 decay. It is sown in humiliation, it is raised in splendor.
44 It is sown in weakness, it is raised in strength. It is a
physical body that is sown, it is a spiritual body that is raised.
If there is a physical body, there is a spiritual body also.
45 This is also what the Scripture says: "The first man Adam
became a living creature." The last Adam has become a life-
46 giving Spirit. It is not the spiritual that comes first, but the
47 physical, and then the spiritual. The first man is of the

dust of the earth; the second man is from heaven. Those 48
who are of the earth are like him who was of the earth, and
those who are of heaven are like him who is from heaven, and 49
as we have been like the man of the earth, let us also try to be
like the man from heaven. But I can tell you this, brothers: 50
flesh and blood cannot share in the Kingdom of God, and
decay will not share in what is imperishable. I will tell you a 51
secret. We shall not all fall asleep, but we shall all be changed, 52
in a moment, in the twinkling of an eye, at the sound of the
last trumpet. For the trumpet will sound, and the dead will
be raised free from decay, and we shall be changed. For this 53
perishable nature must put on the imperishable, and this
mortal nature must put on immortality. And when this 54
mortal nature puts on immortality, then what the Scripture
says will come true—"Death has been triumphantly
destroyed. Where, Death, is your victory? Where, Death, 55
is your sting?" Sin is the sting of death, and it is the Law 56
that gives sin its power. But thank God! He gives us 57
victory through our Lord Jesus Christ. So, my dear brothers, 58
be firm and unmoved, and always devote yourselves to the
Lord's work, for you know that through the Lord your labor
is not thrown away.

About the collection for God's people, I want you to do 16
as I told the churches of Galatia to do. On the first of every 2
week each of you is to put aside and store up whatever he
gains, so that money will not have to be collected after I come.
When I come I will send whatever persons you authorize 3
with credentials, to carry your gift to Jerusalem. And if it 4
seems worth while for me to go myself, they can go with me.

I will come to you after passing through Macedonia, for 5
I am going through Macedonia, and I will probably stay 6
some time with you, or even pass the winter, so that you
may start me off for wherever I may be going. For I do not 7
want to see you now just in passing, for I hope to spend some
time with you if the Lord permits it. But I shall stay in 8
Ephesus until the Harvest Festival, for I have a great and 9
promising opportunity here, as well as many opponents.

If Timothy reaches you, put him at his ease among you, 10
for he is devoted to the Lord's work, just as I am. So no 11

one is to slight him. But see him off cordially when he comes
back to me, for I am expecting him with the other brothers.
12 As for our brother Apollos, I have often urged him to visit
you with the other brothers, and he is quite unwilling to come
now, but he will come when he has a good opportunity.
13 Be on the watch. Stand firm in your faith. Act like
14 men. Show yourselves strong. Do everything with love.
15 Now I urge you, brothers—you know that the family of
Stephanas was the first to be converted in Greece, and that
they have devoted themselves to the service of God's people—
16 I want you to enlist under such leaders, and under anyone who
17 joins with you and works hard. And I am glad that
Stephanas, Fortunatus, and Achaicus have come here, for they
18 have made up for your absence. They have cheered my
heart, and yours too. You should appreciate such men.
19 The churches of Asia wish to be remembered to you.
Aquila and Prisca, with the congregation that meets at their
20 house, send you their special Christian greetings. All the
brothers wish to be remembered to you. Greet one another
with a sacred kiss.
21 This farewell I, Paul, add in my own hand. A curse
22 upon anyone who has no love for the Lord. Lord, come
23 quickly! The blessing of the Lord Jesus be with you!
24 My love be with you all through Christ Jesus.

THE SECOND LETTER TO THE CORINTHIANS

Paul, by God's will an apostle of Christ Jesus, and 1
Timothy our brother, to the church of God that is at Corinth,
and all God's people all over Greece; God our Father and the 2
Lord Jesus Christ bless you and give you peace.

Blessed be the God and Father of our Lord Jesus Christ, 3
the merciful Father, and the God always ready to comfort!
He comforts me in all my trouble, so that I can comfort people 4
who are in any trouble with the comfort with which I myself
am comforted by God. For if I have a liberal share of Christ's 5
sufferings, through Christ I have a liberal share of comfort
too. If I am in trouble, it is to bring you comfort and 6
salvation, and if I am comforted, it is for the sake of the
comfort which you experience when you steadfastly endure
such sufferings as I also have to bear. My hopes for you 7
are unshaken. For I know that just as surely as you share
my sufferings, just so surely you will share my comfort. For 8
I do not want you, brothers, to misunderstand the distress
that I experienced in Asia, for I was so utterly and unendur-
ably crushed, that I actually despaired of life itself. Why, I 9
felt in my heart that the end must be death. That was to
keep me from relying on myself instead of on God, who can
even raise the dead. So deadly was the peril from which he 10
saved me, as he will save me again! It is on him that I have
set my hope that he will save me again. You must help me 11
by your prayers, so that many will give thanks to God on
my behalf for the blessing granted me in answer to many
prayers.

For my boast is what my conscience tells me, that my 12
relations to the world and still more to you have been marked
by pure motives and godly sincerity, not by worldly shrewd-
ness but by the favor of God. For what I am writing to you 13
is only what you can read and understand, and I hope that you
will understand it fully, as some of you have come to under- 14
stand me, and that you will understand that you have a right

to be proud of me, as I have of you, on the Day of our Lord Jesus.

15 It was because I was sure of this that I wanted to come
to see you before going anywhere else, to give you a double
16 pleasure; I was going to visit you on my way to Macedonia,
and then to come back to you from Macedonia and have you
17 see me off for Judea. Was it vacillating of me to want to do
that? Do I make my plans like a worldly man, ready to say
18 "Yes" and "No" in the same breath? As surely as God can
be relied on, there has been no equivocation about our
19 message to you. The Son of God, Christ Jesus, whom we
proclaimed among you, Silvanus, Timothy, and I, you have
not found wavering between "Yes" and "No." With him
20 it has always been "Yes," for to all the promises of God he
supplies the "Yes" that confirms them. That is why we
utter the "Amen" through him, when we give glory to God.
21 But it is God who guarantees us and you to Christ; he has
22 anointed us and put his seal upon us and given us his Spirit
in our hearts, as earnest-money.

23 But upon my soul I call God to witness that it is simply
24 to spare you that I have stayed away from Corinth. Not that
we are the masters of you and your faith; we are working with
you to make you happy, for in your faith you stand firm
enough.

2 For I made up my mind not to make you another painful
2 visit. For if I hurt your feelings, who is there to cheer me up
3 but the man whose feelings I hurt? This is what I said in my
letter, so that I might avoid coming and having my feelings
hurt by the very people who might have been expected to
make me happy, for I felt sure about you all, that what made
4 me happy would make you all happy. For I was in great
trouble and distress of mind when I wrote you, and I shed
many tears as I did it, yet it was not to hurt your feelings, but
to make you realize the extraordinary affection I have for you.

5 But if anyone has hurt anybody's feelings, it is not so
much mine, as yours, or at least those of some of you, not to
6 be too hard upon you all. For that individual, this censure
7 by the majority of you is punishment enough, and so you must
now turn around and forgive and comfort him, or he may be

overwhelmed by his remorse. So I beg you to restore him 8
to his place in your affections. For that is why I wrote you— 9
to find out how you would stand the test, and see if you would
obey me absolutely. When you forgive a man, I forgive 10
him too. For anything I had to forgive has been forgiven
on your account, and as in the very presence of Christ, to keep 11
Satan from getting the better of us. For we know what
he is after.

When I went to Troas to preach the good news of the 12
Christ there, I found a good opening for the Lord's work,
but my mind could not rest because I did not find my brother 13
Titus there. So I said goodbye to them and went on to
Macedonia. But thank God! he always leads me in his 14
triumphal train, through Christ, and spreads the perfume of
knowledge of him everywhere through me as his censer-bearer.
Yes, I am the fragrance of Christ to God, diffused among 15
those who are being saved and those who are perishing alike;
to the one, a deathly, deadly odor, to the other a vital, life- 16
giving one. Who is qualified for this task? I am! For 17
I am no peddler of God's message, like most men, but like a
man of sincerity, commissioned by God and in his presence,
in union with Christ I utter his message.

Am I falling into self-recommendation again? Do I, like 3
some people, need letters of recommendation to you or from
you? You are my recommendations, written on my heart, 2
for everybody to read and understand. You show that you 3
are a letter from Christ delivered by me, written not in ink,
but in the Spirit of the living God, and not on tablets of stone,
but on the human heart.

Such is the confidence that I have through Christ in my 4
relations to God. Not that I am of myself qualified to claim 5
anything as originating with me. My qualification is from
God, and he has qualified me to serve him in the interests of 6
a new agreement, not in writing but of spirit. For what is
written kills, but the Spirit gives life.

But if the religion of death, carved in letters of stone, 7
was ushered in with such splendor, so that the Israelites
could not look at Moses' face on account of the brightness
that was fading from it, why should not the religion of the 8

9 Spirit be attended with much greater splendor? If there
was splendor in the religion of condemnation, the religion of
10 uprightness must far surpass it in splendor. For in com-
parison with its surpassing splendor, what was splendid has
11 come to have no splendor at all. For if what faded away
came with splendor, how much more splendid what is perma-
nent must be!

12 So since I have such a hope, I speak with great frankness,
13 not like Moses, who used to wear a veil over his face, to keep
the Israelites from gazing at the fading of the splendor from it.
14 Their minds were dulled. For to this day, that same veil
remains unlifted, when they read the old agreement, for only
15 through union with Christ is it removed. Why, to this day,
16 whenever Moses is read, a veil hangs over their minds, but
"whenever a man turns to the Lord, the veil is removed."
17 Now the Lord here means the Spirit, and wherever the
18 Spirit of the Lord is, there is freedom. And all of us, reflecting
the splendor of the Lord in our unveiled faces, are being
changed into likeness to him, from one degree of splendor to
another, for this comes from the Lord who is the Spirit.

4 So since by the mercy of God I am engaged in this
2 service, I never lose heart. I disown disgraceful, underhanded
ways. I refuse to practice cunning or to tamper with God's
message. It is by the open statement of the truth that I
would commend myself to every human conscience in the sight
3 of God. If the meaning of my preaching of the good news
is veiled at all, it is so only in the case of those who are on
4 the way to destruction. In their case, the god of this world
has blinded the minds of the unbelievers, to keep the light
of the good news of the glorious Christ, the likeness of
5 God, from dawning upon them. For it is not myself but
Christ Jesus that I am proclaiming as Lord; I am only
6 a slave of yours for Jesus' sake. For God who said, "Let
light shine out of darkness," has shone in my heart, to give
me the light of the knowledge of God's glory, that is on the
face of Christ.

7 But I have this treasure in a mere earthen jar, to show
8 that its amazing power belongs to God and not to me. I am
hard pressed on every side, but never cut off; perplexed, but

not driven to despair; routed, but not abandoned; struck 9
down, but not destroyed; never free from the danger of being 10
put to death like Jesus, so that in my body the life of Jesus also
may be seen. For every day I live I am being given up to 11
death for Jesus' sake, so that the life of Jesus may be visible in
my mortal nature. So it is death that operates in my case, but 12
life that operates in yours. In the same spirit of faith as his 13
who said, "I believed, and so I spoke," I too believe, and so
I speak, sure that he who raised the Lord Jesus from the 14
dead will raise me also like Jesus, and bring me side by side
with you into his presence. For it is all for your benefit, in 15
order that as God's favor reaches greater and greater numbers,
it may result in more and more thanksgiving in praise of God.

So I never lose heart. Though my outer nature is 16
wasting away, my inner is being renewed every day. For this 17
slight, momentary trouble is piling up for me an eternal
blessedness beyond all comparison, because I keep my eyes 18
not on what is seen but what is unseen. For what is seen is
transitory, but what is unseen is eternal. For I know that 5
if this earthly tent that I live in is taken down, God will
provide me a building in heaven to live in, not built by human
hands but eternal. This makes me sigh with longing to put 2
on my heavenly dwelling, for if I do, I shall never find myself 3
disembodied. For I who am still in my tent sigh with anxiety, 4
because I do not want to be stripped of it, but to put on the
other over it, so that what is only mortal may be absorbed
in life. It is God himself who has prepared me for this 5
change, and he has given me the Spirit as his guaranty.

So I am confident. I know well that as long as I am at 6
home in the body I am away from the Lord (for I have to guide 7
my steps by faith, not by what is seen)—yet I am confident, 8
and I prefer to leave my home in the body and make my
home with the Lord. So whether I am at home or away 9
from it, it is my ambition to please him. For we must all 10
appear in our true characters before the tribunal of the
Christ, each to be repaid with good or evil for the life he has
lived in the body.

It is with this knowledge of what the fear of the Lord 11
means that I appeal to men. My true character is perfectly

12 plain to God, and I hope to your consciences too. I am
not trying to recommend myself to you again. I am giving
you cause to be proud of me, to use in answering men who
pride themselves on external advantages and not on sincerity
13 of heart. For if I was out of my senses, as they say, it was
between God and me; and if I am in my right mind, it is for
14 your good. It is Christ's love that controls me, for I have
become convinced that as one has died for all, all have died,
15 and he died for all that those who live might no longer live
for themselves, but for him who died for them and rose again.
16 So from that time on, I have estimated nobody at what
he seemed to be outwardly; even though I once estimated
17 Christ in that way, I no longer do so. So if anyone is in
union with Christ, he is a new being; the old state of things
18 has passed away; there is a new state of things. All this
comes from God, who through Christ has reconciled me to
himself, and has commissioned me to proclaim this recon-
19 ciliation—how God through Christ reconciled the world to
himself, refusing to count men's offenses against them, and
intrusted me with the message of reconciliation.
20 It is for Christ, therefore, that I am an envoy, seeing that
God makes his appeal through me. On Christ's behalf I beg
21 you to be reconciled to God. He made him who knew nothing
of sin to be sin, for our sake, so that through union with him
we might become God's uprightness.

6 As God's fellow-worker, I appeal to you, too, not to
2 accept the favor of God and then waste it. For he says,

"I have listened to you at a welcome time,
And helped you on a day of deliverance!"

Now the welcome time has come! This is the day of
3 deliverance! I put no obstacle in anyone's path, so that no
4 fault may be found with my work. On the contrary, as a
servant of God I try in every way to commend myself to
5 them, through my great endurance in troubles, difficulties,
hardships, beatings, imprisonments, riots, labors, sleepless
6 nights, and hunger, through my purity of life, my knowledge,
my patience, my kindness, my holiness of spirit, my genuine
7 love, the truth of my teaching, and the power of God; with the
8 weapons of uprightness for the right hand and the left, in

honor or dishonor, in praise or blame; considered an impostor,
when I am true, obscure, when I am well known, at the 9
point of death, yet here I am alive, punished, but not dead
yet, pained, when I am always glad, poor, when I make 10
many others rich, penniless, when really I own everything.

I have kept nothing back from you, men of Corinth; I 11
have opened my heart to you. It is not I that am cramping 12
you, it is your own affections. To pay me back, I tell you, 13
my children, you must open your hearts too.

Do not get into close and incongruous relations with 14
unbelievers. What partnership can uprightness have with
iniquity, or what can light have to do with darkness? How 15
can Christ agree with Belial? Or what has a believer in
common with an unbeliever? What bargain can a temple of 16
God make with idols? For we are a temple of the living God,
just as God said,

"I will live in them and move among them,
And I will be their God and they will be my people."

Therefore, 17

"Come out from them,
And separate from them, says the Lord,
And touch nothing that is unclean.
Then I will welcome you,
I will become a father to you, 18
And you shall become my sons and daughters,
Says the Lord Almighty."

So since we have promises like these, dear friends, let us 7
cleanse ourselves of everything that can defile body or
spirit, and by reverence for God make our consecration
complete.

Make room for me in your hearts. I have not wronged 2
or harmed or got the better of anybody. I do not mean this 3
as a reflection upon you, for as I said before, you will always
have a place in my heart whether I live or die. I have the 4
greatest confidence in you. I take the greatest pride in you.
I am fully comforted. After all my trouble, I am overjoyed.

For even when I reached Macedonia, my poor human 5
nature could get no relief—there was trouble at every turn;
fighting without, and fear within. But God, who comforts 6

7 the downcast, conforted me by the coming of Titus, and not
only by his coming, but by the comfort you had given him,
for he told me how you longed to see me, how sorry you were,
and how you took my part, which made me happier still.
8 For even if I did hurt your feelings with that letter, I cannot
regret it; even if I did regret it, when I saw that the letter
9 had hurt your feelings perhaps for a while, I am glad of
it now; not because you had your feelings hurt, but because
having them hurt led you to repent, for you took it as God
meant you to do, so that you should not lose anything at all
10 through me. For the pain that God approves results in a
repentance that leads to salvation and leaves no regrets;
11 but the world's pain results in death. See how earnest this
God-given pain has made you! how eager to clear yourselves,
how indignant, how alarmed, how eager to see me, how
zealous, how avenging! At every point you have proved that
12 you are clear of this matter. So although I did write to you,
it was not on account of the offender, nor of the injured man,
but in the sight of God to reveal to you your devotion to me.
13 That is why I am so comforted.

With all my own comfort, I was still more overjoyed at
the gladness of Titus, for his mind has been set at rest by
14 you all. If I did express some pride in you to him, I have
had no reason to be ashamed of it, but just as all I said to you
was true, my boasting before Titus has also proved true.
15 His heart goes out all the more to you, as he recalls how you
all obeyed him, and with what reverence and trembling you
16 received him. I am glad that I can feel perfect confidence
in you.

8 I must tell you, brothers, how the favor of God has
2 been shown in the churches of Macedonia, for in spite of a
severe ordeal of trouble, their extraordinary gladness, com-
bined with their extreme poverty, has overflowed in a wealth
3 of generosity. For they have given to the utmost of their
4 ability, as I can bear them witness, and beyond it, and
begged me most earnestly, of their own accord, to let them
5 share in the support of their fellow-Christians. They did
far more than I hoped, for first in obedience to God's will,
6 they gave themselves to the Lord, and to me. This has led

me to urge Titus to complete the arrangements he had formerly begun among you for this gracious undertaking. Just as you excel in everything else—faith, expression, 7
knowledge, perfect devotion, and the love we have awakened in you—you must excel in this generous undertaking too.

I do not mean this as a command. I only want to test the 8
genuineness of your love by the devotion of others. You 9
know how gracious the Lord Jesus Christ was. Though he was rich, he became poor for your sake, in order that by his poverty you might become rich. But I will tell you what I 10
think about it. For this is the best way to deal with you, for you were the first not only to do anything about this, but to want to do anything, and that was last year. Now finish 11
doing it, so that your readiness to undertake it may be equaled by the way you finish it up, as well as your means permit. If a man is willing to give, the value of his gift is in its propor- 12
tion to what he has, not to what he has not. I do not mean 13
to be easy upon others and hard upon you, but to equalize 14
the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need, and so things may be made equal—as the Scripture says, "The man who got much did 15
not have too much, and the man who got little did not have too little."

Thank God, he puts the same devotion to you that I feel 16
into Titus' heart, for he has responded to my appeal, but he 17
goes to you really of his own accord, he is so devoted to you. I am sending with him his brother, who is famous in all the 18
churches for his work in spreading the good news. What is 19
more, he has been appointed by the churches to travel with me in the interests of this generous undertaking, which I am superintending to honor the Lord and to show our readiness to help. I mean to have no one able to find any fault with 20
the way I handle this munificence. I intend to do what is 21
right not only in the Lord's sight but in the eyes of men. I 22
send with them another brother of ours whose devotion we have often tested in many ways, which is now greater than ever, because of his perfect confidence in you. So as far as 23
Titus is concerned, he is my partner and comrade in my work

for you, while these brothers of ours represent the churches,
24 and are a credit to Christ. So you must give proof to them
before all the churches of your love, and justify my pride in
you.

9 It is really unnecessary for me to write to you about this
2 fund for your fellow-Christians, for I know how willing you are
to help in it; I boast of you for it to the people in Macedonia,
telling them that Greece has been ready since last year, and
3 your enthusiasm has been a stimulus to most of them. But
I send the brothers so that our pride in you may not have a
fall in this matter, but you may be all ready as I have told
4 them you will; for if some people from Macedonia come
with me, and find that you are not ready, it will humiliate
me—to say nothing of you—for having expressed such
5 confidence. So I have thought it necessary to ask these
brothers to go on to you ahead of me, to arrange in advance
for this gift you have promised, so as to have it ready, like
an expression of your good-will, not of your avarice.

6 Remember this: The man who sows sparingly will reap
sparingly, and the man who sows generously will reap gener-
7 ously. Everyone must give what he has made up his mind
to give, not reluctantly or under compulsion; God loves a man
8 who is glad to give. God is able to provide you with every
blessing in abundance so that you will always have enough
for every situation, and ample means for every good enter-
9 prise: as the Scripture says,

"He scatters his gifts to the poor;
His uprightness will never be forgotten."

10 He who supplies the sower with seed and so with bread to eat
will supply you with seed, and multiply it and enlarge the
11 harvest of your uprightness. You will grow rich in every way,
so that through me you can show perfect liberality that will
12 make men thank God for it. For the rendering of this
service does more than supply the wants of God's people;
13 it results in a wealth of thanksgiving to God. The way
you stand the test of this service must do honor to God,
through your fidelity to what you profess as to the good news
of Christ, and through the liberality of your contributions
14 for them and for all others; then they will long for you and

pray for you, because of the extraordinary favor God has shown you. Thank God for his indescribable gift! 15

I appeal to you personally, by the gentleness and for- 10
bearance of Christ—the Paul who is so humble when face to face with you, but so bold in dealing with you when he is far away! I beg you not to make me take as bold an attitude 2
when I come, as I count on taking toward some people who suspect me of acting from worldly motives. For though I 3
do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong 4
for destroying fortresses. I destroy arguments and every 5
obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ, and 6
am prepared to punish any trace of disobedience when you have made your obedience perfectly clear. You look at 7
things externally. If anyone is sure he belongs to Christ, let him think again and understand that I belong to Christ just as much as he. For suppose I do boast a little too 8
much of my authority—which the Lord gave me to build you up, not to pull you down—I will not have to blush for it. I 9
do not want to seem to scare you with my letters. For 10
they say, "His letters are impressive and telling, but his personal appearance is insignificant and as a speaker he amounts to nothing." Such people had better understand that 11
when I arrive and take action I will do just as I say I will in my letters when I am far away. I do not indeed venture to 12
class or compare myself with certain individuals who approve of themselves. But when they measure themselves by one another and compare themselves with one another, they do not show good sense. But my boasting will not be extrava- 13
gant, nor exceed the limits God has allowed me, which reach all the way to you. It is no strain for me to do this, as it 14
might be for people who had never got so far, for I was the first to come all the way to you with the good news of the Christ. I do not indulge in extravagant boasts over work 15
done by others, but I do hope that as your faith increases, my influence may be immensely enlarged through you, and 16
I may preach the gospel in the lands beyond you without having to boast over work already done in another's field.

17 But let the man who boasts, boast about the Lord. For it
18 is not the man who approves of himself who is really approved;
it is the man of whom the Lord approves.

11 I wish you would put up with a little folly from me.
2 Do put up with it! I feel a divine jealousy about you, for I
betrothed you to Christ, to present you as a pure bride to her
3 one husband. But I am afraid that just as the serpent by his
cunning deceived Eve, your thoughts will be led astray from
4 their single-hearted fidelity to Christ. For when somebody
comes along and preaches another Jesus than the one I
preached, or you receive a different spirit from the one you
received or a different gospel from the one you accepted, you
5 put up with it well enough! For I think that I am not in the
6 least inferior to these superfine apostles of yours. Even if
I have no particular gifts in speaking, I am not wanting in
knowledge. Why, I have always made that perfectly clear
in my dealings with you.

7 Do you think that I did wrong in degrading myself to
uplift you, because I preached God's good news to you without
8 any compensation? I robbed other churches, letting them
9 pay me so that I could work for you! And when I was with
you and wanted money, I did not burden any of you, for when
the brothers came from Macedonia they supplied what I
needed. So I kept myself, as I shall always do, from being a
10 burden to you in any way. By the truth of Christ that is
in me, this boast of mine shall not be silenced anywhere in
11 Greece. And why? Because I do not love you? God
knows I do.

12 And I shall go on doing as I do, so as to cut the ground
from under those who want to make out that in their boasted
13 apostleship they work on the same terms that I do. Such
men are sham apostles, dishonest workmen, masquerading as
14 apostles of Christ. And no wonder, for even Satan himself
15 masquerades as a shining angel. So it is nothing strange
if his servants also masquerade as servants of uprightness.
But their doom will fit their actions.

16 I repeat, no one should think me a fool, but if you do,
show me at least the patience you would show a fool, and let
17 me have my little boast like the others. When I boast in this

reckless way, I do not say what I am saying for the Lord,
but as a fool would talk. Since many are so human as to 18
boast, I will do it also. For you like to put up with fools, 19
you are so wise yourselves! For you put up with it if a man 20
makes you his slaves, or lives on you, or takes you in, or puts
on airs, or gives you a slap in the face. To my shame I must 21
admit that I was too weak for that sort of thing. But what-
ever anyone else dares to boast of—I am playing the part of
a fool—I will dare to boast of too. If they are Hebrews, so 22
am I! If they are Israelites, so am I! If they are descended
from Abraham, so am I! If they are Christian workers—I am 23
talking like a madman!—I am a better one! with far greater
labors, far more imprisonments, vastly worse beatings, and in
frequent danger of death. Five times I have been given one 24
less than forty lashes, by the Jews. I have been beaten three 25
times by the Romans, I have been stoned once, I have been
shipwrecked three times, a night and a day I have been
adrift at sea; with my frequent journeys, in danger from 26
rivers, danger from robbers, danger from my own people,
danger from the heathen, danger in the city, danger in the
desert, danger at sea, danger from false brothers, through 27
toil and hardship, through many a sleepless night, through
hunger and thirst, often without food, and exposed to cold.
And besides everything else, the thing that burdens me every 28
day is my anxiety about all the churches. Who is weak 29
without my being weak? Whose conscience is hurt without
my being fired with indignation? If there must be boasting, 30
I will boast of the things that show my weakness! The 31
God and Father of the Lord Jesus Christ, he who is forever
blessed, knows that I am telling the truth. When I was at 32
Damascus, the governor under King Aretas had the city gates
watched in order to catch me, but I was lowered in a basket 33
from an opening in the wall, and got out of his clutches.

I have to boast. There is nothing to be gained by it, 12
but I will go on to visions and revelations given me by the
Lord. I know of a man fourteen years ago—whether in the 2
body or out of it, I do not know, God knows—being actually
caught up to the third heaven. And I know that this man— 3
I do not know whether it was in the body or out of it, God

4 knows—was caught up into Paradise, and heard things that
5 must not be told, which no human being can repeat. On this
man's account I am ready to boast, but about myself I will
6 boast only of my weaknesses. Though if I do choose to boast,
I will not be such a fool, for I will only be telling the truth.
But I will refrain from it, for I do not want anyone to be
influenced by the wonderful character of these revelations
to think more of me than is justified by my words or conduct.
7 So to keep me from being too much elated a bitter physical
affliction was sent to me, a very messenger of Satan, to harass
8 me, to keep me from being too much elated. Three times
I have prayed to the Lord about this, begging that it might
9 leave me, and he said to me, "My favor is enough for you,
for only where there is weakness is perfect strength
developed."

10 So I am perfectly willing to boast of all my weakness, so
that the strength of Christ may shelter me. That is why
I am pleased with weaknesses, insults, hardships, persecutions,
and difficulties, when they are endured for Christ's sake, for
it is when I am weak that I am strong.

11 I have been making a fool of myself, but you forced me
to do it, when you ought to have been expressing your
approval of me. For I am not a bit inferior to your superfine
12 apostles, even if I am nobody! The signs that mark a true
apostle were most patiently shown when I was among you,
13 in signs, wonders, and marvels. For what is there in which
the other churches had the better of you, except in the fact
that I would not permit myself to be a burden to you?
You must forgive me that wrong!

14 Here it is the third time that I have been ready to come to
see you, and I do not intend to be a burden to you now; for it
is not your money but yourselves that I want; for children
are not expected to lay up money for their parents, but parents
15 for their children. And I will be glad to spend all I have and
all I am for your sake. Are you going to love me the less for
16 loving you so intensely? But granting that I did not burden
you myself, I was clever about it, you say, and took you in
17 by a trick. Yet did I make anything out of you by anybody
18 that I sent to you? I asked Titus to go and I sent his brother

with him. Did Titus make anything out of you? Did not
he and I act in the same spirit, and take the very same
steps?

Have you been supposing all along that it is before you 19
I have been defending myself? It is in the sight of God and
as a follower of Christ that I have been speaking. But it is all
to do you good, dear friends, for I am afraid that perhaps 20
when I come I may find you not as I want to find you, and that
you may find me not as you want to find me. I am afraid
that perhaps there may be quarreling, jealousy, bad feeling,
rivalry, slander, gossip, conceit, and disorder, and that when I 21
come back my God may humiliate me before you, and I may
have to mourn over many who have kept on in their old sins
and have never repented of the impurity, immorality, and
sensuality in which they have indulged.

This will be my third visit to you. Any charge must be 13
sustained by the evidence of two or three witnesses. Those 2
who have kept on in their old sins and all the rest I have
warned, and I warn them now while I am still away, as I did
on my second visit, that if I come back I will spare nobody—
since you demand proof that Christ really speaks through me. 3
He is not weak in dealing with you. On the contrary, right
among you he exhibits his power. Even if he was crucified 4
through weakness, by the power of God he is alive. For we
are weak as he was, but you will find that by the power of
God we will be alive as he is. It is yourselves you must test, 5
to see whether you are holding to the faith. It is yourselves
you must examine. Do you not know that Jesus Christ is
within you? Unless you fail to stand the test! I hope you 6
will see that I do not fail to stand it. But I pray to God 7
that you may not do wrong—not to prove me equal to the
test, but that you should do right even if I fail to stand it.
For I cannot do anything against the truth, but only for it. 8
I am glad to be weak, if you are strong! That is what I pray 9
for—the perfecting of your characters. That is why I write 10
this while I am away from you, so that when I come, I may
not have to be harsh in my use of the authority the Lord has
given me, for it was to build you up, not to pull you
down.

11 Now brothers, goodbye! Be what you ought to be, listen
to my appeal, agree with one another, live in peace, and God
12 the source of love and peace will be with you. Greet one
13 another with a sacred kiss. All God's people wish to be
remembered to you.
14 The blessing of the Lord Jesus Christ, the love of God
and the participation in the holy Spirit be with you all.

Paul, an apostle not from men nor sent by any man, but by 1
Jesus Christ and God the Father who raised him from the dead
—and all the brothers who are here with me, to the churches 2
of Galatia; blessing and peace to you from God our Father 3
and the Lord Jesus Christ, who to save us from the present 4
wicked world gave himself for our sins at the will of our God
and Father. To him be glory forever and ever! Amen. 5

I am amazed that you are so quickly turning away from 6
him who called you by the mercy of Christ, to some different
good news—not that there is any other, only that there are 7
some people who are trying to unsettle you and want to turn
the good news of the Christ around. But even if we or an 8
angel from heaven preach to you good news that contradicts
the good news we have preached to you, a curse upon him!
We have said it before, and I repeat it now—if anyone is 9
preaching to you good news that contradicts the good news
you have already received, a curse upon him!

Is that appealing to men's weaknesses, or to God? Is 10
that trying to suit men? If I were still doing that, I would
be no slave of Christ. For I tell you plainly, brothers, that 11
the good news that I preached is not a human affair. I did not 12
receive it from any man, and I was not taught it, but it came
to me through a revelation of Jesus Christ.

You have heard of my former conduct when I was 13
attached to the Jewish religion—how furiously I used to
persecute the church of God and ravage it, and how I surpassed 14
many of my own age among my people in my devotion to
Judaism, I was so fanatically devoted to what my forefathers
had handed down. And when God, who had set me apart 15
from my birth and had called me in his mercy, saw fit to reveal 16
his Son to me, so that I might preach the good news about him
to the heathen, immediately, instead of consulting with any
human being, or going up to Jerusalem to see those who had 17
been apostles before me, I went off to Arabia, and on my

18 return came back to Damascus. Then three years later I went
up to Jerusalem, to become acquainted with Cephas, and I
19 spent two weeks with him; but I did not see any other
20 apostle, except James, the Lord's brother. (In writing you
21 this, I call God to witness that I am telling the truth!)
22 After that, I went to the districts of Syria and Cilicia. I was
still personally unknown to the Christian churches of Judea;
23 they only heard people say, "The man who once persecuted
us is now preaching the good news of the faith he tried to
24 destroy," and they praised God for me. Then, fourteen
2 years later, I went up to Jerusalem again, with Barnabas, and
2 took Titus also with me. It was in obedience to a revelation
that I went. I laid before them the good news that I preach
to the heathen, presenting it privately to the leaders, for fear
3 my efforts might be or might have been futile. But they
did not insist that even my companion Titus, although he was
4 a Greek, should be circumcised, to gratify the false brothers
who had been smuggled in, who sneaked in to spy upon the
freedom we enjoy in Christ Jesus, so as to reduce us to slavery
5 again. But we did not submit to them for a moment, in order
6 that the truth of the good news might remain yours. Those
who were regarded as the leaders—what they once were makes
no difference to me; God takes no account of external differ-
7 ences—the leaders contributed nothing new to me. On the
contrary, when they saw that I had been intrusted with the
good news for the heathen, just as Peter had been intrusted
8 with it for the Jews—for he who actuated Peter to be an
9 apostle to the Jews also actuated me to be one to the heathen
—and when they recognized the favor God had shown me,
James, Cephas, and John, who were regarded as pillars of the
10 church, pledged Barnabas and me their co-operation, with the
understanding that we should work among the heathen and
they among the Jews. Only, we were to remember the poor,
11 and that I have taken pains to do. But when Cephas came to
Antioch, I opposed him to his face, for his own conduct con-
12 demned him. For until some people came from James, he used
to eat with the heathen, but after they came, he began to draw
back and hold aloof, for fear of the party of circumcision.
13 The other Jewish Christians followed his example in concealing

their real views, so that even Barnabas was carried away by
their pose. But when I saw that they were not straightfor- 14
ward about the truth of the good news, I said to Cephas, right
before them all, "If you live like a heathen and not like a Jew,
though you are a Jew yourself, why should you try to make
the heathen live like Jews?"

We who are Jews by birth, and not sinful heathen, 15
but who know that a man is not made upright by doing what 16
the Law commands, but by faith in Christ Jesus—even we
believed in Christ Jesus, so as to be made upright by faith in
Christ and not by doing what the Law commands—for by
doing what the Law commands no one can be made upright.
If through our efforts to be made upright through Christ, we 17
have ourselves been proved as much "sinners" as the heathen,
does that make Christ encourage sin? By no means. I 18
really convict myself of wrongdoing when I start to rebuild
what I tore down. For it is through the Law that I have 19
become dead to the Law, so that I may live for God. I have 20
been crucified with Christ, and it is no longer I that live, but
Christ that lives in me. The life I am now living in the body
I am living by faith in the Son of God who loved me and gave
himself for me. I refuse to nullify the mercy of God. For if 21
uprightness could be secured through law, then Christ died
for nothing!

You senseless Galatians! Who has bewitched you, when **3**
you had Jesus Christ shown crucified right before your eyes?
This is all I want to ask you: Did you receive the Spirit **2**
through doing what the Law commands, or through believing
the message you heard? Are you so senseless? Did you **3**
begin with the Spirit only to end now with the flesh? Have **4**
you gone through so much, all for nothing?—if it really is for
nothing! When he supplies you with the Spirit and works **5**
wonders among you, is it because you do what the Law
commands, or because you believe the message you heard?
Just as Abraham had faith in God and it was credited to **6**
him as uprightness.

So you see, the real descendants of Abraham are the men **7**
of faith. The Scripture foresaw that God would accept the **8**
heathen as upright in consequence of their faith, and preached

the good news in advance to Abraham in the words, "All
9 the heathen will be blessed through you." So the men of
faith share the blessing of Abraham and his faith.
10 For there is a curse upon all who rely on obedience to the
Law, for the Scripture says, "Cursed be anyone who does
not stand by everything that is written in the Book of the Law
11 and obey it." That no one is accepted as upright by God
for obeying the Law is evident because the upright will have
12 life because of his faith, and the Law has nothing to do with
faith; it teaches that it is the man who does these things
13 that will find life by doing them. Christ ransomed us from
the Law's curse by taking our curse upon himself (for the
Scripture says, "Cursed be anyone who is hung on a tree")
14 in order that the blessing given to Abraham might through
Jesus Christ reach the heathen, so that through faith we might
receive the promised Spirit.
15 To take an illustration, brothers, from daily life: even a
human agreement, once ratified, no one annuls or alters.
16 Now the promises were made to Abraham and his line. It
does not say, "and to your lines," in the plural, but in the
17 singular, "and to your line," that is, Christ. My point is
this: An agreement already ratified by God cannot be
annuled and its promise canceled by the Law, which arose
18 four hundred and thirty years later. If our inheritance rests
on the Law, it has nothing to do with the promise. Yet it
was as a promise that God bestowed it upon Abraham.
19 Then what about the Law? It was a later addition,
designed to produce transgressions, until the descendant to
which the promise was made should come, and it was enacted
20 by means of angels, through an intermediary; though an
intermediary implies more than one party, while God is but
21 one. Is the Law then contrary to God's promises? By no
means. For if a law had been given that could have brought
22 life, uprightness would really have come through law. But
the Scripture describes all mankind as the prisoners of sin,
so that the promised blessing might on the ground of faith in
Jesus Christ be given to those who have faith.
23 But before this faith came, we were kept shut up under
the Law, in order to obtain the faith that was to be revealed.

So the Law has been our attendant on our way to Christ, so 24
that we might be made upright through faith. But now that 25
faith has come, we are no longer in the charge of the attendant.

For in Christ Jesus you are all sons of God through your 26
faith. For all of you who have been baptized into union 27
with Christ have clothed yourselves with Christ. There is no 28
room for "Jew" and "Greek"; there is no room for "slave"
and "freeman"; there is no room for "male" and "female";
for in union with Christ Jesus you are all one. And if you 29
belong to Christ, then you are true descendants of Abraham
and his heirs under the promise.

I mean this: As long as the heir is a minor, he is no 4
better than a slave, although he is the owner of all the
property, but he is under guardians and trustees until the time 2
fixed by his father. So when we were minors, we were slaves 3
to material ways of looking at things, but when the proper 4
time came, God sent his Son, born of a woman, and made
subject to law, to ransom those who were subject to law, so 5
that we might receive adoption.

And because you are sons, God has sent into our hearts 6
the spirit of his Son, with the cry, "Abba!" that is, Father.
So you are no longer a slave, but a son; and if a son, then an 7
heir, made so by God.

But formerly, in your ignorance of God, you were slaves 8
to gods that really did not exist, but now that you know 9
God, or rather have come to be known by him, how can you
turn back to the old, crude notions, so poor and weak, and
wish to become slaves to them again? You are observing 10
days, months, seasons, and years! I begin to be afraid that 11
perhaps the labor I spent on you was wasted.

Take my position, I beg you, brothers, just as I once took 12
yours! You took no advantage of me then; though you know 13
that it was because of an illness that I preached the good news
to you that first time; and yet what must have tried you in 14
my physical condition, you did not scorn and despise, but
you welcomed me like an angel of God, like Christ Jesus
himself. What has become of that satisfaction of yours? 15
For I can bear witness that you would have torn out your
very eyes, if you could, and given them to me! Have I turned 16

17 into an enemy to you, by telling you the truth? These men
are making much of you, but not with honorable intentions.
They want to shut you out, so that you will have to make
18 much of them. But it is a finer thing to be made much of
honestly and constantly—not just when I can be with you,
19 my children—you for whom I am enduring a mother's pains
20 again, until Christ is formed in you. I wish I could be with
you now, and use a different tone with you, for I do not know
which way to turn about you.

21 Tell me this, you who want to be subject to law: Will
22 you not listen to the Law? For the Scripture says that
Abraham had two sons, one by the slave-girl, and one by the
23 free woman. But the child of the slave-girl was born in the
ordinary course of nature, while the child of the free woman
24 was born in fulfilment of the promise. This is an allegorical
utterance. For the women are two agreements, one coming
from Mount Sinai, bearing children that are to be slaves;
25 that is, Hagar (and Hagar means Mount Sinai, in Arabia),
and corresponds to the present Jerusalem, for Jerusalem is in
26 slavery with her children. But the Jerusalem above is
27 free, and she is our mother. For the Scripture says,

"Rejoice, childless woman, who bear no children,
Break into shouting, you who have no birthpains!
For the desolate woman has more children than the married
one!"

28 Now we, brothers, are like Isaac, children born in fulfil-
29 ment of the promise. But just as then the child born in the
ordinary course of nature persecuted the one born through the
30 influence of the Spirit, so it is today. Yet what does the
Scripture say? "Drive the slave-girl and her son away,
for the slave-girl's son shall not share the inheritance with the
31 son of the free woman." So, brothers, we are children not of
a slave but of one who is free.

5 This is the freedom with which Christ has freed us. So
stand firm in it, and do not get under a yoke of slavery again.

2 Why, I, Paul, tell you that if you let yourselves be
3 circumcised, Christ can do nothing for you. I insist again
to any man who lets himself be circumcised, that he is under
4 obligation to obey the whole Law. You people who propose

to be made upright by law have finished with Christ; you have lost your hold upon God's favor. But we, by the 5
Spirit, through faith wait for the uprightness we hope for. For in union with Christ Jesus, neither circumcision nor the want 6
of it counts for anything, but only faith acting through love.

You were making such progress! Who has stopped your 7
obeying the truth? That kind of persuasion never came 8
from him who called you! A little yeast will make all the 9
dough rise. I am confident in the Lord that you will not take 10
a different view. The man who is unsettling you will have to pay the penalty for it, no matter who he is. And I, 11
brothers, if I am still preaching circumcision, why am I still being persecuted? If that is the case, the cross has ceased to be an obstacle, I suppose! I wish the people who are 12
upsetting you would go on, and have themselves emasculated!

For you, brothers, have been called to freedom; only do 13
not make your freedom an excuse for the physical, but in love be slaves to one another. For the whole Law is summed up 14
in one saying: "You must love your neighbor as you do yourself." But if you bite one another and eat one another, 15
take care, or you will be destroyed by one another.

I mean this: Live by the Spirit, and then you will not 16
indulge your physical cravings. For the physical cravings 17
are against the Spirit, and the cravings of the Spirit are against the physical; the two are in opposition, so that you cannot do anything you please. But if you are guided by the 18
Spirit, you are not subject to law. The things our physical 19
nature does are clear enough—immorality, impurity, licentiousness, idolatry, sorcery, enmity, quarreling, jealousy, 20
anger, selfishness, dissension, party-spirit, envy, drunkenness, 21
carousing, and the like. I warn you as I did before that people who do such things will have no share in the Kingdom of God. But what the Spirit produces is love, joy, peace, 22
patience, kindness, goodness, faithfulness, gentleness, self- 23
control. There is no law against such things! Those who 24
belong to Jesus the Christ have crucified the physical nature with its propensities and cravings.

If we live by the Spirit, let us be guided by the Spirit. 25
Let us not in our vanity challenge one another or envy one 26

6 another. But if a man is caught doing something wrong,
brothers, you are spiritual, and you must set him right, in a
spirit of gentleness. Think of yourself, for you may be
2 tempted too. Bear one another's burdens, and in that way
3 carry out the law of the Christ. For if anyone thinks he is
somebody when he is really nobody, he is deceiving himself.
4 Every man ought to test his own work, and then whatever
satisfaction he has will be with reference to himself, and not in
5 comparison with someone else. For everyone will have to
carry his own load.
6 Those who are taught the message must share all their
7 goods with their teacher. Do not be deceived. God is not
8 to be sneered at. A man will reap just what he sows. The
man who sows to gratify his physical cravings will reap
destruction from them, and the man who sows to benefit the
9 spirit will reap eternal life from the Spirit. Let us not get
tired of doing right, for at the proper time we shall reap, if we
10 do not give out. So then whenever we have an opportunity,
let us do good to all men, especially to those who belong to the
family of the faith.
11 See what large letters I make, when I write to you with
12 my own hand! These men who are trying to force you to let
yourselves be circumcised want to present a good appearance
externally, to save themselves from having to stand persecu-
13 tion for the cross of Jesus the Christ. Why, even those who
let themselves be circumcised do not observe the Law them-
selves! But they want you to let yourselves be circumcised
14 so that they can boast of that physical fact about you! But
I never want to boast of anything but the cross of our Lord
Jesus Christ, on which the world has been crucified to me
15 and I have been to the world. For neither circumcision nor
the want of it is of any importance, but only a new creation.
16 Peace and mercy be on all who will follow this rule, and on the
true Israel of God.
17 Let nobody interfere with me after this, for I bear on
my body the scars that mark me as a slave of Jesus.
18 The blessing of our Lord Jesus Christ be with your
spirit, brothers. Amen.

THE LETTER TO THE EPHESIANS

Paul, by God's will an apostle of Jesus Christ, to God's 1
people who are steadfast in Christ Jesus; God our Father 2
and the Lord Jesus Christ bless you and give you peace.

Blessed be the God and Father of our Lord Jesus Christ, 3
who through Christ has blessed us with every spiritual blessing
in the heavenly realm. Through him he chose us out before 4
the creation of the world, to be consecrated and above reproach
in his sight in love. He foreordained us to become his sons 5
through Jesus Christ, in fulfilment of his generous purpose, 6
so that we might praise the splendid blessing which he has
given us through his beloved Son. It is through union with 7
him and through his blood that we have been delivered and our
offenses forgiven, in the abundance of his mercy which he 8
has lavished upon us. He has given us perfect insight into 9
his secret purpose and understanding of it, in following out the
design he planned to carry out in Christ, and in arranging, 10
when the time should have fully come, that everything in
heaven and on earth should be unified in Christ—the Christ 11
through whom it is our lot to have been predestined by the
design of him who in everything carries out the purpose of his
will, to win praise for his glory, by having been the first to 12
believe in Christ. You also have heard the message of the 13
truth, the good news of your salvation, and believed in him,
and through union with him you have been marked with the
seal of the holy Spirit that was promised, which is the advance 14
instalment of our inheritance, so that we may get full posses-
sion of it, and praise his glory for it.

This is why I, for my part, since I have heard of your faith 15
in the Lord Jesus and in all God's people, never cease to thank 16
God for you when I mention you in my prayers. The God of 17
our Lord Jesus Christ, the glorious Father, grant you the Spirit
of wisdom and revelation through the knowledge of himself,
enlightening the eyes of your mind so that you may know 18
what the hope is to which he calls you, how gloriously rich

19 his inheritance is among God's people, and how surpassingly
great his power is for us who believe; like the mighty strength
20 he exerted in raising Christ from the dead, and seating him at
21 his right hand in heaven, far above all hierarchies, authori-
ties, powers, and dominions, and all titles that can be bestowed
22 not only in this world but in the world to come. He has put
everything under his feet and made him the indisputable head
23 of the church, which is his body, filled by him who fills every-
2 thing everywhere. You also were dead because of the offenses
2 and sins in the midst of which you once lived under the
control of the present age of the world, and the master-spirit
3 of the air, who is still at work among the disobedient. We all
lived among them once, indulging our physical cravings and
obeying the impulses of our lower nature and its thoughts,
and by nature we were doomed to God's wrath like other men.
4 But God is so rich in mercy that because of the great love
5 he had for us, he made us, dead as we were through our
offenses, live again with the Christ. It is by his mercy that you
6 have been saved. And he raised us with Christ, and through
our union with Christ Jesus made us sit down with him in
7 heaven, to show the incomparable wealth of his mercy through-
out the ages to come by his goodness to us through Christ Jesus.
8 For it is by his mercy that you have been saved through faith.
It is not by your own action, it is the gift of God. It has not
9 been earned, so that no one can boast of it. For he has made
10 us, creating us through our union with Christ Jesus for the
life of goodness which God had predestined us to live.

11 So remember that you were once physically heathen, and
called uncircumcised by those who called themselves circum-
12 cised, though only physically, by human hands. At that time
you had no connection with Christ, you were aliens to the
commonwealth of Israel, and strangers to the agreements
about God's promise; with no hope and no God in all the
13 world. But now through your union with Christ you who
were once far away have through the blood of Christ been
14 brought near. For he is himself our peace. He has united the
two divisions, and broken down the barrier that kept us apart,
15 and through his human nature put an end to the feud between
us, and abolished the Law with its rules and regulations, in

order to make peace and create out of the two parties one
new man by uniting them with himself, and to kill the feud 16
between them with his cross and in one body reconcile them
both to God with it. He came with the good news of peace 17
for you who were far away and for those who were near; for 18
it is through him that we both with one Spirit are now able to
approach the Father. So you are no longer foreigners or 19
strangers, but you are fellow-citizens of God's people and
members of his family. You are built upon the apostles and 20
prophets as your foundation, and Christ Jesus himself is the
cornerstone. Through him every part of the building is 21
closely united and grows into a temple sacred through its
relation to the Lord, and you are yourselves built up into a 22
dwelling for God through the Spirit.

This is why I, Paul, whom Jesus the Christ has made a 3:1
prisoner for the sake of you heathen—if at least you have 2
heard how I dealt with the mercy of God that was given me
for you, and how the secret was made known to me by 3
revelation, as I have just briefly written. As you read that, 4
you will be able to understand the insight I have into the
secret of the Christ (which in past ages was not disclosed to 5
mankind as fully as it has now been revealed through the
Spirit to his holy apostles and prophets) that through union 6
with Christ Jesus the heathen are fellow-heirs with the Jews,
belong to the same body and share the promise with them,
through the good news for which I became a worker by 7
virtue of the gift of God's mercy which by the exercise of his
power he has given me. To me, the very least of all his 8
people, this favor has been given, of preaching to the heathen
the inexhaustible wealth of the Christ, and making clear 9
how the secret purpose is to be worked out which has been
hidden away for ages in God the creator of all things, so that 10
the many-sided wisdom of God may now through the church
be made known to the rulers and authorities in heaven, fulfil- 11
ing the eternal purpose which God carried out in Christ Jesus
our Lord. Through union with him and through faith in him, 12
we have courage to approach God with confidence. So I ask 13
that what I am having to suffer for your sake may not make
me lose heart, for it does you honor.

14 15 For this reason I kneel before the Father from whom
16 every family in heaven or on earth takes its name, and beg
him out of his wealth of glory to strengthen you mightily
17 through his Spirit in your inner nature and through your
faith to let Christ in his love make his home in your hearts.
Your roots must be deep and your foundations strong, so that
18 you and all God's people may be strong enough to grasp what
19 breadth, length, height, and depth mean, and to understand
Christ's love, so far beyond our understanding, so that you
may be filled with the very fulness of God. To him who by
20 the exertion of his power within us can do unutterably more
21 than all we ask or imagine, be glory through the church and
through Christ Jesus through all generations forever and
ever. Amen.

4 So I, the prisoner for the Lord's sake, appeal to you to
2 live lives worthy of the summons you have received; with
perfect humility and gentleness, with patience, bearing with
3 one another lovingly. Make every effort to maintain the
4 unity of the Spirit through the tie of peace. There is but one
body and one Spirit, just as there is but one hope that belongs
5 to the summons you received. There is but one Lord, one
6 faith, one baptism, one God and Father of all, who is above
7 us all, pervades us all, and is within us all. But each one of
8 us has been given mercy in Christ's generous measure. So it
says,

"When he went up on high, he led a host of captives,
And gave gifts to mankind."

9 What does "he went up" mean, except that he had first gone
10 down to the under parts of the earth? It is he who went down
who has also gone up above all the heavens, to fill the universe.
11 And he has given us some men as apostles, some as prophets,
12 some as missionaries, some as pastors and teachers, in order
to fit his people for the work of service, for building the body
13 of Christ, until we all attain unity in faith, and in the knowl-
edge of the Son of God, and reach mature manhood, and that
14 full measure of development found in Christ. We must not
be babies any longer, blown about and swung around by
every wind of doctrine through the trickery of men with their
15 ingenuity in inventing error. We must lovingly hold to the

truth and grow up into perfect union with him who is the head—Christ himself. For it is under his control that the 16
whole system, adjusted and united by each ligament of its equipment, develops in proportion to the functioning of each particular part, and so builds itself up through love.

So what I mean and insist upon in the Lord's name is this: 17
You must no longer live like the heathen, with their frivolity of mind and darkened understanding. They are estranged 18
from the life of God because of the ignorance that exists among them and their obstinacy of heart, for they have become 19
callous, and abandoned themselves to sensuality, greedily practicing every kind of vice. That is not the way you have 20
been taught what Christ means, at least if you have really 21
become acquainted with him and been instructed in him, and in union with him have been taught the truth as it is found in Jesus. You must lay aside with your former habits 22
your old self which is going to ruin through its deceptive passions. You must adopt a new attitude of mind, and put 23
on the new self which has been created in likeness to God, with 24
all the uprightness and holiness that belong to the truth.

So you must lay aside falsehood and each tell his neighbor 25
the truth, for we are parts of one another. Be angry, but do 26
not sin. The sun must not go down upon your anger; you 27
must not give the devil a chance. The man who stole must 28
not steal any more; he must work with his hands at honest toil instead, so as to have something to share with those who are in need. No bad word must ever pass your lips, but only 29
words that are good and suited to improve the occasion, so that they will be a blessing to those who hear them. You 30
must not offend God's holy Spirit, with which you have been marked for the Day of Redemption. You must give up all 31
bitterness, rage, anger, and loud, abusive talk, and all spite. You must be kind to one another, you must be tender-hearted, 32
and forgive one another just as God through Christ has forgiven you. So follow God's example, like his dear children, 5
and lead loving lives, just as Christ loved you and gave himself 2
for you, as a fragrant offering and sacrifice to God.

But immorality or any form of vice or greed must not be 3
so much as mentioned among you; that would not be becom-

4 ing in God's people. There must be no indecency or foolish
or scurrilous talk—all that is unbecoming. There should
5 be thanksgiving instead. For you may be sure that no one
who is immoral, or greedy for gain (for that is idolatry) can
have any share in the Kingdom of Christ and God.
6 Whatever anyone may say in the way of worthless argu-
ments to deceive you, these are the things that are bringing
7 God's anger down upon the disobedient. Therefore have
8 nothing to do with them. For once you were sheer darkness,
but now, as Christians, you are light itself. You must live
9 like children of light, for light leads to perfect goodness,
10 uprightness, and truth; you must make sure what pleases the
11 Lord. Have nothing to do with the profitless doings of the
12 darkness; expose them instead. For while it is degrading
13 even to mention their secret practices, yet when anything
is exposed by the light, it is made visible, and anything that
14 is made visible is light. So it says,

"Wake up, sleeper!
Rise from the dead,
And Christ will dawn upon you!"

15 Be very careful, then, about the way you live. Do not act
16 thoughtlessly, but like sensible men, and make the most of
17 your opportunity, for these are evil times. So do not be
18 foolish, but understand what the Lord's will is. Do not get
drunk on wine, for that is profligacy, but be filled with the
19 Spirit, and speak to one another in psalms, hymns, and sacred
20 songs. Sing praise to God with all your hearts; always give
thanks for everything to God our Father, as followers of our
21 Lord Jesus Christ, and subordinate yourselves to one another
out of reverence to Christ.
22 You married women must subordinate yourselves to your
23 husbands, as you do to the Lord, for a husband is the head of
his wife, just as Christ is the head of the church, which is his
24 body, and is saved by him. Just as the church is in subjection
to Christ, so married women must be, in everything, to their
25 husbands. You who are husbands must love your wives,
26 just as Christ loves the church and gave himself for her, to
consecrate her, after cleansing her with the bath in water
27 through her confession of him, in order to bring the church

to himself in all her beauty, without a flaw or a wrinkle or anything of the kind, but to be consecrated and faultless. That is the way husbands ought to love their wives—as if they 28
were their own bodies; a man who loves his wife is really loving himself, for no one ever hates his own person, but he 29
feeds it and takes care of it, just as Christ does with the church, for we are parts of his body. Therefore a man 30
must leave his father and mother and attach himself to his 31
wife, and they must become one. This is a great secret, but 32
I understand it of Christ and the church. But each one of 33
you must love his wife just as he loves himself, and the wife, too, must respect her husband.

Children, as Christians obey your parents, for that is right. 6
"You must honor your father and mother"—that is the first 2
commandment accompanied with a promise—"so that you 3
may prosper and have a long life on earth." You fathers, 4
too, must not irritate your children, but you must bring them up with Christian training and instruction.

You who are slaves, obey your earthly masters, in 5
reverence and awe, with sincerity of heart, as you would the Christ, not with mere external service, as though you had 6
only men to please, but like slaves of Christ, carrying out the will of God. Do your duties heartily and willingly, as though 7
it were for the Lord, not for men, for you know that everyone, 8
slave or free, will be rewarded by the Lord for his good conduct. You who are masters, too, must treat your slaves 9
in the same way, and cease to threaten them, for you know that their Master and yours is in heaven, and that he will show no partiality.

Henceforth you must grow strong through union with 10
the Lord and through his mighty strength. You must put 11
on God's armor, so as to be able to stand up against the devil's stratagems. For we have to struggle, not with enemies of 12
flesh and blood, but with the hierarchies, the authorities, the master-spirits of this dark world, the spirit-forces of evil on high. So you must take God's armor, so that when the 13
evil day comes you will be able to make a stand, and when it is all over to hold your ground. Stand your ground, then, 14
with the belt of truth around your waist, and put on upright-

15 ness as your coat of mail, and on your feet put the readiness
16 the good news of peace brings. Besides all these, take faith
for your shield, for with it you will be able to put out all the
17 flaming missiles of the evil one, and take salvation for your
helmet, and for your sword the Spirit, which is the voice of
18 God. Use every kind of prayer and entreaty, and at every
opportunity pray in the Spirit. Be on the alert about it;
19 devote yourselves constantly to prayer for all God's people
and for me, that when I open my lips I may be given a mes-
sage, so that I may boldly make known the secret of the good
20 news, for the sake of which I am an envoy, and in prison.
Pray that, when I tell it, I may have the courage to speak
as I ought.

21 In order that you also may know how I am, our dear
brother Tychicus, a faithful helper in the Lord's service, will
22 tell you all about it. That is the very reason I am sending
him, to let you know how I am, and to cheer your hearts.

23 God our Father and the Lord Jesus Christ give the
24 brothers peace and love, with faith. God's blessing be with
all who have an unfailing love for our Lord Jesus Christ.

Paul and Timothy, slaves of Christ Jesus, to all the 1
devoted adherents of Christ Jesus who are in Philippi, with
the superintendents and assistants; God our Father and 2
the Lord Jesus Christ bless you and give you peace.

I never think of you without thanking my God, and always 3 4
whenever I pray for you all I do it with joy, over your co- 5
operation in the good news from the day you first received it
until now. For I am certain that he who has begun the good 6
work in you will finish it for the Day of Jesus Christ. And 7
I have a right to feel in this way about you all, because both
when I am in prison and when I am defending and vindicating
our right to preach the good news, I have you in my heart as
all sharing that privilege with me. For God is my witness 8
how I yearn for you all with the affection of Christ Jesus
himself. And it is my prayer that your love may grow richer 9
and richer in knowledge and perfect insight, so that you may 10
have a sense of what is vital, and may be men of transparent
character and blameless life, in preparation for the Day of
Christ, with your lives filled with the fruits which uprightness 11
produces through Jesus Christ, to the honor and praise of God.

Now I want to assure you, brothers, that what has 12
happened to me has actually resulted in furthering the preach-
ing of the good news. Thus it is generally known throughout 13
the Imperial Guard and elsewhere that it is for the sake of
Christ that I am in prison, and so most of the Christian 14
brothers have been exceedingly encouraged by my example
to declare God's message without any fear of the consequences.

Some of them, it is true, are actually preaching the Christ 15
from jealousy and partisanship, but there are others who are
doing it out of good-will. These latter do it from love for me, 16
for they know that God has put me where I am to defend our
right to preach the good news. But the others are preaching 17
the Christ not sincerely but for their own ends, imagining that
they are making my imprisonment harder to bear.

18 But what difference does it make? All that matters is
that, in one way or another, from false motives or honest ones,
Christ is being made known; I am glad of that. Yes, and I
19 expect to be glad, for I know that through your prayers and
the help of the Spirit of Jesus Christ, all this will turn out
20 for my highest welfare, for I eagerly and confidently hope that
I shall never disgrace myself but that this time as always
hitherto, living or dying, I shall do Christ credit by my
unfailing courage.
21 For, as I see it, living means Christ and dying something
22 even better. But if living on here means having my labor
23 bear fruit, I cannot tell which to choose. I am undecided
between the two, for I long to depart and be with Christ, for
24 that is far, far better, and yet your needs make it very neces-
25 sary for me to stay on here. I am convinced of this, and so
I know that I shall stay on and serve you all, to help you to
26 develop and to be glad in your faith. So you will find in me
fresh cause for Christian exultation, through having me with
you again.
27 Whatever happens, show yourselves citizens worthy of
the good news of the Christ, so that whether I come and see
you or am kept away and only hear news of you, I may know
that you are standing firm with one spirit, one purpose, fight-
28 ing side by side for faith in the good news. Never for a
moment falter before your opponents, for your fearlessness
will be a sure sign for them of their coming destruction, but to
you it will be an omen, from God himself, of your deliverance.
29 For you have been granted the privilege not only of trusting
30 in Christ but of suffering for him. Take your part in the
same struggle that you have seen me engage in and that you
hear I am still keeping up.
2 So by whatever appeal there is in our relation to Christ, by
whatever incentive there is in love, by whatever participation
2 there is in the Spirit, whatever affection and sympathy, make
me perfectly happy by living in harmony, with the same
3 attitude of love, with the same feeling and purpose. Do not
act for selfish ends or from vanity, but modestly treat one
4 another as your superiors. Do not take account of your
5 own interests, but of the interests of others as well. Have

the same attitude that Christ Jesus had. Though he 6
possessed the nature of God, he did not grasp at equality with
God, but laid it aside to take on the nature of a slave and 7
become like other men. When he had assumed human form, 8
he still further humbled himself and carried his obedience so
far as to die, and to die upon the cross. That is why God has 9
so greatly exalted him, and given him the name above all
others, so that in the name of Jesus everyone should kneel, in 10
heaven and on earth and in the underworld, and everyone 11
should acknowledge Jesus Christ as Lord, and thus glorify
God the Father.

So, my dear friends, as you have always been obedient, 12
with reverence and awe make every effort to insure your sal-
vation, not simply as though I were with you, but all the more
because I am away. For it is God who in his good-will is at 13
work in your hearts, inspiring your will and your action. Do 14
everything without any grumbling or disputing, so that you 15
will be blameless and honest, faultless children of God in the
midst of a crooked and perverted age, in which you appear
like stars in a dark world, offering men the message of life. 16
Then I will have reason to boast of you on the Day of Christ,
because my exertion and labor have not been wasted. Even 17
if my life is to be poured out as a libation as you offer your
faith in a service of sacrifice to God, I am glad to have it so,
and I congratulate you upon it, just as you must be glad and 18
congratulate me.

I hope, with the help of the Lord Jesus, to send Timothy 19
to you soon, so that I, too, may be cheered by having news
about you. For I have no one like him who would take such 20
a real interest in you. For they are all looking out for their 21
own interests, not for those of Jesus Christ. But you know his 22
character, and how like a son helping his father he has
worked like a slave with me in preaching the good news.
So I hope to send him to you just as soon as I can see how my 23
case is going to turn out. I trust the Lord to enable me to 24
come to you myself before long. But I feel that I must send 25
back to you Epaphroditus, my brother, fellow-laborer, and
fellow-soldier, whom you sent to look after my needs. For he 26
has been longing to see you all, and has been greatly distressed

27 because you heard that he was sick. For he was sick,
and nearly died, but God took pity on him, and not only on
him, but on me, to save me from having one sorrow after
28 another. So I am all the more eager to send him, so that
you may have the pleasure of seeing him again, and I may
29 feel more relieved. So give him a hearty Christian welcome,
30 and value men like him very highly, for he came near dying
for the Lord's work, and risked his life to make up for what
was lacking in the service you have done me.

3 Now, my brothers, goodbye, and the Lord be with you.
I do not mind writing the same thing over and over to you;
it is necessary for your safety.

2 Look out for those dogs, those mischief-makers, with their
3 amputation! We are the true circumcision, who worship
God by his Spirit, priding ourselves only on Christ Jesus, and
4 not relying on physical advantages, though I at least am
entitled to rely on them.

If anyone thinks he can rely on his physical advantages,
5 still more can I! I was circumcised when I was eight days old.
I am a descendant of Israel. I belong to the tribe of
Benjamin. I am a Hebrew, and the son of Hebrews. As
6 to the Law, I was a Pharisee; as to my zeal, I was a persecutor
of the church; and by the Law's standard of uprightness, no
7 fault could be found with me. But for the sake of Christ
8 I have come to count my former gains as loss. Why, I count
everything as loss compared with the supreme advantage of
knowing Christ Jesus my Lord. For his sake I have lost
9 everything, and think it rubbish, in order to gain Christ and be
known to be united to him, with any uprightness I may have
not based on law but coming through faith in Christ—the
10 uprightness that comes from God through faith. I want to
know him in the power of resurrection, and to share his suffer-
11 ings and even his death, in the hope of attaining resurrection
12 from the dead. Not that I have secured it yet, or already
reached perfection, but I am pressing on to see if I can capture
13 it, because I have been captured by Jesus Christ. Brothers,
I do not consider that I have captured it yet, only, forgetting
14 what is behind me, and straining toward what lies ahead, I am
pressing toward the goal, for the prize to which God through

Christ Jesus calls us upward. Let as many of us therefore as 15
are mature have this attitude. If you have any different atti-
tude, God will make this clear to you. Only, we must live up 16
to what we have already attained.

Follow my example, brothers, all of you, and notice those 17
who follow the pattern we have set you. For there are many 18
who live, as I have often told you, and tell you now with tears,
like enemies of the cross of Christ. They are doomed to de- 19
struction: their appetites are their god; they glory in their
shame; they are absorbed in earthly matters. But the com- 20
monwealth to which we belong is in heaven, and from it we are
eagerly awaiting the coming of a savior, the Lord Jesus Christ.
He will make our poor bodies over to resemble his glorious 21
body, by exerting the power he has to subject everything to
himself.

So, my dear brothers whom I so long to see, my joy and 4
pride, stand firm in the Lord, dear friends.

I appeal to Euodia and I appeal to Syntyche to agree 2
together, as Christians. And I beg you, my true comrade, 3
help them, for they toiled at my side in spreading the good
news, with Clement and the rest of my fellow-workers, whose
names are in the book of life.

Goodbye, and the Lord be with you always. Again I 4
say, goodbye. Let all men see your forbearing spirit. The 5
Lord is coming soon. Have no anxiety about anything, but 6
make all your wants known to God in prayer and entreaty,
and with thanksgiving. Then, through your union with 7
Christ Jesus, the peace of God, so far above any human
thought, will guard your minds and thoughts.

Now, brothers, let your minds dwell on what is true, what 8
is worthy, what is right, what is pure, what is amiable, what
is kindly—on everything that is excellent or praiseworthy.
Do the things that you learned, received, and heard from me, 9
and that you saw me do. Then God who gives peace will be
with you.

I was very glad, as a Christian, to have your interest in me 10
revive again after so long; for you have always been inter-
ested, but you have had no opportunity to show it. Not that 11
I have anything to complain of, for I have learned how to be

12 contented with the condition I am in. I know how to live
humbly and I know how to enjoy plenty. I have learned the
secret, in any and all conditions, of being well-fed and of going
13 hungry, of having plenty and of going without. I can do
14 anything through him who gives me strength. But it was
15 very kind of you to share my difficulties. And you at
Philippi know as well as I do, that in the early days of the
good news, after I left Macedonia, no church but yours went
16 into partnership and opened an account with me. Even
when I was at Thessalonica you sent money more than once
17 for my needs. Not that I want your gifts, but I want you to
18 have the profits that will accumulate to your credit. You
have paid me in full, and more too. I am fully supplied with
what I have received from you through Epaphroditus. It is
like fragrant incense, just such a sacrifice as God welcomes
19 and approves. My God will gloriously supply all your needs
with his wealth, through your union with Christ Jesus.
20 Glory to our God and Father forever and ever. Amen.
21 Remember me to all my fellow-Christians. The brothers
22 who are with me wish to be remembered to you. All God's
people wish to be remembered to you, especially those who
belong to the emperor's household.
23 The blessing of our Lord Jesus Christ be with your
spirits.

THE LETTER TO THE COLOSSIANS

Paul, by God's will an apostle of Christ Jesus, and our 1
brother Timothy, to the devoted and steadfast Christian 2
brothers in Colossae; God our Father bless you and give
you peace.

We never pray for you without thanking God, the Father 3
of our Lord Jesus Christ, for what we have heard of your faith 4
in Christ Jesus, and of the love you have for all God's people,
and for the hope of what is stored up for you in heaven. 5
You first heard of it long ago when the true message of the
gospel came among you, to thrive and bear its fruit among 6
you, as it does all over the world, from the time when you first
heard about the mercy of God, and really came to know it, 7
in the form in which Epaphras, my dear fellow-slave, taught
it to you. He is my faithful representative as a servant of 8
Christ, and it is he who has told me of the love the Spirit has
awakened in you. That is why, from the day I first heard 9
of it, I have never given up praying for you and asking God
to fill you, through full spiritual wisdom and insight, with a
clear knowledge of what his will is, so that the lives you live 10
may be worthy of your Master and wholly pleasing to him,
and you may be fruitful in all kinds of good deeds, and may
grow into fuller knowledge of God. Then, so mighty is his 11
majesty, he will nerve you perfectly with strength for the
cheerful exercise of endurance and forbearance in every
situation, and you will thank the Father who has entitled you 12
to share the lot of God's people in the realm of light. He has 13
rescued us from the dominion of darkness, and has transferred
us into the realm of his dear Son, by whom we have been ran- 14
somed from captivity through having our sins forgiven. He 15
is a likeness of the unseen God, born before any creature,
for it was through him that everything was created in heaven 16
and on earth, the seen and the unseen, angelic thrones,
dominions, principalities, authorities—all things were created
through him and for him. He existed before all things and 17

18 he sustains and embraces them all. He is the head of the
church, it is his body; for he is the beginning, the firstborn
from among the dead—that he might come to stand first in
19 everything. For all the divine fulness chose to dwell in him
and through him to reconcile to God all things on earth or in
20 heaven, making this peace through his blood shed on the cross.
21 And it has brought you, who were once estranged from him,
hostile in attitude and engaged in doing wrong (though now he
22 has reconciled you through dying in his human body) in holi-
ness, and free from reproach or blame, into God's presence
23 —if at least you continue firm and steadfast in the exercise
of faith, and never shift from the hope held out in the good
news to which you listened, which has been preached all
over the world, and for which I, Paul, became a worker.

24 At present I am glad to be suffering in your interest, and
I am making up in my own person what is lacking in Christ's
25 sufferings for the church, which is his body. In it, by divine
appointment, I became a worker, that I might preach among
26 you the message of God in its fulness—that secret, hidden
from the ages and generations, but now disclosed to those
27 who are consecrated to him, to whom God has chosen to make
known among the heathen how glorious this mystery of
28 Christ in you, the promise of glorification, really is. And in
spreading the news of him, we warn everyone and teach every-
one all our wisdom, in order to bring everyone to Christian
29 perfection. That is what I am working for, fighting with all
the energy with which he so mightily endows me.

2 For I want you to know what a fight I am putting up for
you and for our brothers in Laodicea, and for all who do not
2 know me personally, that your hearts may be cheered. I
want you to be united by love, and to have all the benefit of
assured knowledge in coming to know Christ—that divine
3 mystery in which all treasures of wisdom and knowledge are
4 to be found. What I mean is, let nobody mislead you by
5 specious arguments. For though I am absent from you in
person I am with you in spirit, and I am glad to observe your
harmony and the solidity of your faith in Christ.

6 So just as you once accepted the Christ, Jesus, as your
7 Lord, you must live in vital union with him. You must be

rooted and built up in him and made strong in faith, just as you were taught to be, overflowing with it in your gratitude.

Take care that nobody exploits you through the preten- 8
sions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ. For it is in him that all the fulness of God's nature lives 9
embodied, and in union with him you too are filled with it. 10
He is the head of all your principalities and dominions. Through your relation to him you have received, not a 11
physical circumcision, but a circumcision effected by Christ, in stripping you of your material nature, when in your baptism 12
you were buried with him, and raised to life with him through your faith in the power of God who raised him from the dead. Yes, you who were dead through your misdeeds and physically 13
uncircumcised, God raised to life with Christ. He forgave us all our misdeeds, canceled the bond which stood against us, 14
with its requirements, and put it out of our way when he nailed it to the cross. He disarmed the principalities and dominions 15
and displayed them openly, triumphing over them through him.

So no one can call you to account for what you eat or 16
drink, or do about annual or monthly feasts or Sabbaths. That was all only the shadow of something that was to follow; 17
the reality is found in Christ. No one can put you in the 18
wrong by persisting in studied humility and the worship of angels, being absorbed in the visions he has seen, and groundlessly conceited over his mere human mind. Such people 19
lose their connection with the head, from which the whole body through its ligaments and sinews must be governed and united if it is to grow in the divine way.

If you have died with Christ to material ways of looking 20
at things, why do you act as though you still belonged to the world, and submit to rules like "You must not handle," 21
"You must not taste," "You must not touch"—referring 22
to things that are all meant to be used up and destroyed? This is to follow mere human rules and regulations. Such 23
practices pass for wisdom, with their self-imposed devotions, their self-humiliation, and their ascetic discipline, but they carry with them no real distinction, they are really only a catering to the flesh.

3 If, then, you have been raised to life with Christ, set your
hearts on the things that are where Christ is, above, seated at
2 God's right hand. Fix your thoughts on the things that are
3 above, not on those that are on earth. For you have died,
4 and your life now lies hidden with Christ in God. When
Christ, who is our true life, shall make his appearance, then
you also will appear glorified with him.
5 So treat as dead your physical nature, as far as immoral-
ity, impurity, passion, evil desire, and greed are concerned;
6 for it is really idolatry. It is on account of these things that
7 God's anger is coming. And you once practiced them as others
8 do, when you lived that old earthly life. But now you too
must put them all aside—anger, rage, spite, rough, abusive
9 talk—these must be banished from your lips. You must not
lie to one another. For you have stripped off your old self
10 with its ways and have put on that new self newly made in
11 the likeness of its Creator, to know him fully. Here, what
matters is not "Greek" and "Jew," the circumcised and the
uncircumcised, barbarian, Scythian, slave, freeborn, but
Christ is everything and in us all.
12 As persons chosen by God, then, consecrated and dearly
loved, you must clothe yourselves with tenderness of heart,
13 kindness, humility, gentleness, forbearance. You must bear
with one another and forgive one another, if anyone has reason
to be offended with anyone else. Just as the Lord has
14 forgiven you, so you must forgive. And over all these put on
love, which completes them and fastens them all together.
15 Let the ruling principle in your hearts be Christ's peace, for
in becoming members of one body you have been called under
16 its sway. And you must be thankful. Let the message of
Christ live in your hearts in all its wealth of wisdom. Teach
it to one another and train one another in it with thankfulness,
with psalms, hymns, and sacred songs, and sing to God with
17 all your hearts. And whatever you have to say or do, do
it all as followers of the Lord Jesus, and offer your thanks-
giving to God the Father through him.
18 You married women must subordinate yourselves to your
19 husbands, for that is your duty as Christians. You who are
husbands must love your wives and not be harsh to them.

Children, always obey your parents, for that is commend- 20
able in Christians. Fathers, do not irritate your children, 21
or they may lose heart.

You who are slaves must always obey your earthly 22
masters, not with mere external service, as though you had
only men to please, but with sincerity of heart, because you
fear the Lord. Work at everything you do with all your 23
hearts, as work done not for men only but for the Lord, for you 24
know that it is from him that you are to receive that inherit-
ance which is to be your reward. Think of Christ as the mas-
ter you are working for. For the man who wrongs anyone will 25
be paid back for the wrong he has done; there will be no excep-
tions. You who are masters must treat your slaves justly and 4
fairly, and remember that you have a Master too, in heaven.

Be persistent in prayer and wide awake about it when you 2
give thanks. Pray for me too, that God may give me an 3
opening for the message, and let me tell the secret of Christ
on account of which I am kept in prison until I can make clear 4
to the authorities why I cannot help telling it. Use wisdom in 5
dealing with outsiders, making the most of your opportunities.
Always put your message attractively, and yet pointedly, 6
and be prepared to give every inquirer a fitting answer.

Our dear brother Tychicus, my faithful helper and fellow- 7
servant in the Lord's work, will tell you all about me. I am 8
sending him to you for the express purpose of letting you know
my circumstances, and of cheering your hearts. And with 9
him I send my dear, faithful brother Onesimus, who is one of
your own number. They will tell you all about matters here.

Aristarchus, my fellow-prisoner, wishes to be remembered 10
to you, and so does Barnabas' cousin Mark. (About him you
have had instructions; if he comes to see you, make him
welcome.) So also does Jesus who is called Justus. They 11
are the only ones among the converts from Judaism who have
worked with me for the reign of God who have proved a com-
fort to me. Epaphras, one of your own number, a slave of 12
Christ Jesus, wishes to be remembered to you. He is always
standing up for you in his prayers that you may stand fast,
like men of mature convictions, whatever God's will for you
may be. I can testify how anxious he is about you and the 13

14 brothers in Laodicea and Hierapolis. Our dear Luke, the
15 doctor, and Demas wish to be remembered to you. Remember me to the brothers in Laodicea and to Nympha and the
16 church that meets at her house. When this letter has been read to you, have it read to the church at Laodicea also, and
17 see that you read the letter that is coming from there. And tell Archippus, "See that you perform the Christian service you have been assigned."

18 This farewell is in my own hand, from Paul. Remember that I am in prison. God bless you.

THE FIRST LETTER TO THE THESSALONIANS

Paul, Silvanus, and Timothy to the Thessalonian church 1
in union with God the Father and the Lord Jesus Christ; God
bless you and give you peace.

We always thank God for you all when we mention you 2
in our prayers, for we can never forget before our God and 3
Father your energetic faith, your loving service, and your
unwavering expectation of our Lord Jesus Christ. For we 4
know, brothers whom God so loves, that he has chosen you,
for our preaching of the good news did not come to you as 5
mere words but with power and the holy Spirit and full convic-
tion—you know the kind of life we lived among you for your
good. And you followed the example set by us and by the 6
Lord, for though our message brought you great trouble, you
welcomed it with joy inspired by the holy Spirit, so that you 7
set an example to all the believers in Macedonia and Greece.
For the Lord's message has rung out from you not only over 8
Macedonia and Greece, but the story of your belief in God
has gone everywhere, so that we never need to mention it.
For when people speak of us, they tell what a welcome you 9
gave us, and how you turned from idols to God, to serve a true
and living God, and to wait for the coming from heaven of his 10
Son, whom he raised from the dead—Jesus, our deliverer from
God's coming wrath.

You know yourselves, brothers, that our visit to you was 2
far from ineffectual. We had just been through ill-treatment 2
and insults at Philippi, as you remember, but, in the face of
great opposition, we took courage by the help of our God, and
told you God's good news. For our appeal does not rest on a 3
delusion, nor spring from any impure motive; there is no
fraud about it. God has thought us fit to be intrusted with 4
the good news, and so we tell it, making no effort to please
men, but to please God, who tests our hearts. We never 5
used flattery, as you know, or found pretexts for making
money, as God is our witness. We never sought praise from 6

men, either from you or anyone else, though as Christ's
7 apostles we might have stood on our dignity. We were
children when we were with you; we were like a mother nurs-
8 ing her children. That was the kind of affection we had
for you, which made us ready to share with you not only
God's good news but our own lives too, because you were so
9 dear to us. You remember, brothers, how we toiled and
labored. We worked night and day, when we preached the
good news to you, in order not to be a burden to any of you.
10 You will testify, and God will, how pure and upright and irre-
11 proachable our relations were with you who believed. You
know how, like a father with his children, we used to urge,
12 encourage, and implore you to make your lives worthy of God
who invites you into his kingdom and his glory.

13 We for our part constantly thank God for another reason
too—because when you received God's message from our
lips, you welcomed it not as the message of men but as the
message of God, as it really is, which does its work in the hearts
14 of you believers. For you, brothers, followed the example of
God's churches in Judea that are in union with Christ Jesus,
for you in your turn had to bear the same ill-treatment from
15 your neighbors as they did from the Jews, who killed the
Lord Jesus and persecuted the prophets and us; who displease
16 God, and in their hostility to all mankind try to keep us from
speaking to the heathen so that they may be saved, so as
always to fill up the measure of their sins. But God's wrath
has overtaken them at last!

17 For our part, brothers, when we were separated from you
for a little while—in person, though not in spirit—we were
18 extremely eager and longed intensely to see you. For we
resolved to come to see you—I, Paul, did so again and again—
19 but Satan held us back. For what hope or happiness shall
we have or what prize to be proud of in the presence of our
20 Lord Jesus Christ when he comes, except you? You are our
pride and our joy.

3 So when I could not bear it any longer, I made up my
2 mind to stay behind alone at Athens, and I sent my brother
Timothy, a servant of God in preaching the good news of the
Christ, to strengthen you in your faith and encourage you

not to be led astray, any of you, in all these troubles. You 3
know yourselves that this is what we must expect, for when 4
we were with you, we told you beforehand that we were
going to have trouble, and it came true, as you know. That 5
was why, when I could not bear it any longer, I sent to find
out about your faith, for I was afraid that the tempter might
have tempted you and all our labor might be lost. But now 6
that Timothy has just come back to me from you, and brought
me good news of your faith and love, and told me how kindly
you think of me and that you long to see me just as much as
I long to see you, I feel encouraged, brothers, about you, in 7
spite of all my distress and trouble, at your faith, for now I 8
can really live, since you are standing firm in the Lord. For 9
how can I thank God enough for you, for all the happiness
you make me feel in the presence of our God, as I pray night 10
and day with intense earnestness that I may see your faces and
supply what is lacking in your faith?

May our God and Father himself and our Lord Jesus open 11
my way to you! May the Lord make your love for one another 12
and for all men wide and full like my love for you, so that your 13
hearts may be strong and faultlessly pure in the sight of our
God and Father, when our Lord Jesus Christ appears with all
his saints!

Now, brothers, we ask and entreat you, in the name of the 4
Lord Jesus, to live as you learned from us that you must live,
to please God—as indeed you are doing, only do it more and
more. For you remember what instructions we gave you on 2
the authority of the Lord Jesus.

It is God's will that you should be consecrated, that you 3
abstain from immorality, that each of you learn to take a wife 4
for himself from pure and honorable motives, not to gratify 5
his passion, like the heathen who know nothing of God. No 6
one is to wrong or defraud his brother in this matter, for the
Lord avenges all such things, as we told you before, in the most
solemn terms. God has not called us to an unclean life, but 7
to a pure one. So whoever disregards this is not disregarding 8
man, but God, who gives you his holy Spirit.

You do not need to have anyone write to you about 9
brotherly love, for you have yourselves been taught by God

10 to love one another, and you are doing it to all the brothers
all over Macedonia.

But we do entreat you, brothers, to surpass yourselves
11 in striving to live quietly and mind your own affairs, and work
12 with your hands, as we directed you, so that you may have the
respect of the outsiders, and not be dependent upon any-
body.

13 We do not want you to be under any misapprehension,
brothers, about those who are falling asleep. You must
14 not grieve for them, as others do who have no hope. For if
we believe that Jesus died and rose again, then by means of
Jesus God will bring back with him those who have fallen
15 asleep. For we can assure you, on the Lord's own authority,
that those of us who will still be living when the Lord comes
will have no advantage over those who have fallen asleep.
16 For the Lord himself, at the summons, when the archangel
calls and God's trumpet sounds, will come down from heaven,
17 and first those who died in union with Christ will rise; then
those of us who are still living will be caught up with them
on clouds into the air to meet the Lord, and so we shall be
18 with the Lord forever. Therefore, encourage one another
with this truth.

5 But as to times and dates, brothers, you do not need to
2 have anyone write to you, for you yourselves know perfectly
well that the Day of the Lord is to come like a thief in the
3 night. When people say, "What peace and security!" then
suddenly destruction will be upon them, like birth-pains
upon a woman about to give birth to a child, and there will be
4 no escape. But you are not in darkness, brothers, so that
5 that Day should surprise you like thieves. You all belong to
the light and the day. We have nothing to do with night or
6 with darkness. So we must not sleep like other men, but we
7 must be vigilant and composed. For those who sleep sleep at
8 night and those who get drunk do so at night, but we who
belong to the day must be composed, wearing faith and love
for a coat of mail, and helmeted with the hope of salvation.
9 For God has not destined us for his wrath, but to gain salva-
10 tion through our Lord Jesus Christ, who died for us so that
whether we are still alive or fall asleep we may live with him.

Therefore encourage one another and strengthen one another, 11
just as you are doing.

We beg you, brothers, to respect those who work with you 12
and who lead you in the service of the Lord, and teach you.
Hold them in the highest esteem and affection for what they 13
do. Live at peace with one another. We beg you, brothers, 14
warn the idlers, cheer up the despondent, keep hold of the
weak, be patient with everybody. Take care that none of you 15
ever pays back evil for evil, but always try to treat one
another and everybody with kindness. Always be joyful. 16
Never give up praying. Thank God whatever happens. For 17 18
this is what God through Christ Jesus wants you to do. Do 19
not stifle the Spirit. Do not disregard the utterances it 20
inspires, but test them all, retaining what is good and avoiding 21 22
every kind of evil.

May God himself, the giver of peace, consecrate you 23
through and through. Spirit, soul, and body, may you be
kept sound, and be found irreproachable when our Lord Jesus
Christ comes. He who calls you can be relied on, and he 24
will do this.

Brothers, pray for us. 25

Greet all the brothers with a sacred kiss. I charge you 26 27
in the Lord's name to have this letter read to all the brothers.

The blessing of our Lord Jesus Christ be with you. 28

THE SECOND LETTER TO THE THESSALONIANS

1 Paul, Silvanus, and Timothy to the Thessalonian church
in union with God our Father and the Lord Jesus Christ;
2 God the Father and the Lord Jesus Christ bless you and give
you peace.
3 We always have to thank God for you, brothers, as it is
right that we should, because your faith is growing so wonder-
fully and the love of every one of you for one another is increas-
4 ing. As a result, we ourselves speak of you with pride in the
churches of God for your steadfastness and faith in the face
of all the persecutions and troubles you are having to endure.
5 This is a proof of God's justice in judging, and it is to prove
you worthy of the Kingdom of God, for the sake of which you
6 are suffering, since God considers it only just to repay with
7 suffering those who are making you suffer and to give rest to
you who are suffering and to us, when our Lord Jesus Christ
8 appears from heaven, with his mighty angels in a blaze of fire,
and takes vengeance on the godless who will not listen to the
9 good news of our Lord Jesus. They will be punished with
eternal ruin and exclusion from the presence of the Lord and
10 his glorious might, when on that Day he comes to be honored
in his people, and wondered at in all who believe in him—
because our testimony has been confirmed in you.
11 To this end we always pray for you too, asking our God
to find you worthy of the call he has given you, and by his
power to fulfil every desire you may have for goodness, and
12 every effort of your faith, so that the name of our Lord Jesus
may be glorified in you and you in him, by the blessing of our
God and the Lord Jesus Christ.
2 As to the coming of our Lord Jesus Christ, brothers, and
2 our assembling to meet him, we beg you not to let your minds
be too easily unsettled or wrought up, by any message of the
Spirit or any utterance or letter purporting to be from me, to
3 the effect that the Day of the Lord has already come. You
must not let anyone deceive you at all. For that is not until

the rebellion takes place and the embodiment of disobedience
makes his appearance—he who is doomed to destruction, the 4
adversary of every being that is called a god or an object of
worship, and so overbearing toward them as to enter God's
sanctuary and take his seat there, proclaiming himself to be
God—do you not remember that when I was with you, I used 5
to tell you this? So now you know what it is that is holding 6
him back from making his appearance before the appointed
time arrives. For disobedience is already secretly at work, but 7
only until he who is now holding it in check is gotten out of the
way. Then the embodiment of disobedience will make his 8
appearance, and the Lord Jesus will destroy him with the
breath of his mouth and annihilate him by his appearance and
arrival. The other's appearance, by the contrivance of 9
Satan, will be full of power and pretended signs and wonders,
and full of wicked deception for men who are going to destruc- 10
tion, because they refused to love the truth and be saved.
This is why God sends upon them a misleading influence, to 11
make them believe what is false, so that all who have refused 12
to believe the truth but have preferred disobedience may be
condemned.

We always have to thank God for you, brothers whom the 13
Lord so loves, because God chose you from the beginning to
be saved through consecration by the Spirit and through
faith in the truth, and called you to it through our preaching 14
of the good news, so that you may share in the glory of our
Lord Jesus Christ. So stand firm, brothers, and hold fast 15
to the instructions you have received from us, whether by
letter or by word of mouth. May our Lord Jesus Christ 16
himself and God our Father, who has loved us and kindly
given us unfailing encouragement and a well-founded hope,
encourage you and strengthen you to do and say everything 17
that is right.

Now, brothers, pray for us, that the Lord's message may 3
spread rapidly and gloriously as it did among you, and that 2
we may be saved from unjust and wicked men; for not every-
body has faith.

But the Lord is to be relied on, and he will give you 3
strength and protect you from the evil one. We have faith in 4

you through the Lord that you are doing and will keep doing
5 what we direct you to do. May the Lord guide your hearts
into a sense of God's love and into a steadfastness like
Christ's.
6 We charge you, brothers, in the name of the Lord Jesus
Christ, to keep away from any brother who lives in idleness,
7 instead of following the teaching you received from us. For
you know yourselves what you must do to follow my example,
8 for I was not idle when I was with you; I did not eat anybody's
bread without paying for it, but with toil and labor I worked
9 night and day, in order not to be a burden to any of you. Not
that I had not a right to my support, but to give you in my own
10 conduct an example to imitate. When I was with you, I gave
you this rule: "If anyone refuses to work, give him nothing to
11 eat!" For we hear that some of you are living in idleness, mere
12 busybodies, not doing any work. Now with the authority
of the Lord Jesus Christ we charge and exhort such people
to keep quiet and do their work and earn their own living.
13 But you, brothers, must not get tired of doing right. If
14 anyone refuses to obey what we have said in this letter,
mark the man and do not have anything to do with him, to
15 make him feel ashamed. Do not look upon him as an enemy
16 but warn him as a brother. And may the Lord of peace
himself always give you peace in every way. The Lord be
with you all.
17 This greeting is in my own hand, Paul's; it is the mark in
18 every letter of mine. This is the way I write. The blessing
of our Lord Jesus Christ be with you all.

THE FIRST LETTER TO TIMOTHY

Paul, an apostle of Christ Jesus by order of God our Savior 1
and of Jesus Christ our hope, to Timothy, my true child in 2
faith; God the Father and Christ Jesus our Lord bless you
and be merciful to you, and give you peace.

As I asked you to do when I was on my way to Macedonia, 3
stay on in Ephesus in order to warn certain people there not
to teach strange views nor to devote themselves to fictions 4
and interminable pedigrees; such things lead to controversy
instead of the divine system which operates through faith.
The aim of your instruction must be love that springs from a 5
pure heart and from a good conscience and from a sincere faith.
Some people have failed in these things and been diverted into 6
fruitless talk. They would like to be teachers of law although 7
they do not understand the words they use or the matters
they insist upon.

I agree that the Law is excellent—provided it is legiti- 8
mately used, with the understanding that law is not intended 9
for upright men but for the lawless and disorderly, the godless
and irreligious, the irreverent and profane, men who kill their
fathers or mothers, murderers, immoral people, men sexually 10
perverted, kidnapers, liars, perjurers, or whatever else is
contrary to sound teaching, as set forth in the glorious good 11
news of the blessed God with which I have been intrusted.

I thank Christ Jesus our Lord who has given me the 12
strength for it, for thinking me trustworthy and putting me
into his service, though I once used to abuse, persecute, and 13
insult him. But he had mercy on me, because I had acted in
ignorance and unbelief, and the blessing of our Lord has been 14
given me in the greatest abundance, together with faith and
love that union with Christ Jesus brings. It is a trustworthy 15
saying, entitled to the fullest acceptance, that Christ Jesus
came into the world to save sinners. And I am the foremost
of them, but God had mercy on me in order that in my case 16
as the foremost, Christ Jesus might display his perfect

patience, as an example to those who would later believe in
17 him and find eternal life. To the eternal King, immortal
and invisible, the one God, be honor and glory forever
and ever! Amen.
18 These are the instructions that I intrust to you, my
son Timothy, and they are in accordance with the predictions
made long ago about you. Fight the good fight with their
19 aid, keeping hold of faith and a good conscience. For some
20 people have let that go and have had their faith ruined, like
Hymenaeus and Alexander, whom I turned over to Satan,
to be taught not to blaspheme.
2 First of all, then, I urge that entreaties, prayers, petitions,
2 and thanksgivings be offered for all men, for emperors and all
who are in authority, so that we may live tranquil, quiet lives,
3 with perfect piety and probity It is right to do this, and it
4 pleases God our Savior, who wants all men to be saved and to
come to know the truth.
5 For there is but one God, and one intermediary between
6 God and men—the man Christ Jesus, who gave himself as a
ransom for all men. This is what was testified to at the
7 proper times, and I was appointed a herald and apostle of it
—I am telling the truth, I am not lying—to teach the heathen
faith and truth.
8 I want the men everywhere to offer prayer, lifting to
heaven hands that are holy, without any angry disputes.
9 Women for their part are to dress modestly and sensibly in
proper clothes, not adorning themselves by braiding their hair
10 or with gold or pearls or expensive clothing, but, as is appro-
priate for women who profess to be religious, with good actions.
11 Women must listen quietly in church and be perfectly
12 submissive. I do not allow women to teach or to domineer
13 over men; they must keep quiet. For Adam was formed
14 first, and then Eve; and it was not Adam who was deceived,
15 it was the woman who was deluded and fell into sin. But
they will be saved through motherhood, if they continue to
have faith and to be loving and holy, and sensible as well.
3 This is a trustworthy saying.
Whoever aspires to the office of superintendent sets his
2 heart on a fine work. A superintendent must be a man above

reproach, only once married, temperate, sensible, a man of
good behavior, hospitable, able to teach; not addicted to 3
drink or pugnacious, but a man of moderation and peace,
not avaricious, managing his own house well, and keeping 4
his children under control and perfectly respectful—for if a 5
man does not know how to conduct his own household, how
can he look after a church of God? He must not be a new 6
convert, or he may grow conceited and incur criticism from
slanderous people. He must also be a man of good standing 7
with outsiders, or he may get into disgrace and be entrapped
by the slanderers. Assistants, in turn, must be serious, 8
straightforward men, not addicted to wine or dishonest gain,
but holding the divine truth of the faith with a clear con- 9
science. They should first be tested, and afterward, if there 10
is no fault to be found with them, they can serve as assistants.
Their wives too must be serious, not gossips; they must be 11
temperate, and perfectly trustworthy. The assistants must 12
be only once married, and manage their children and their
households well. For those who do good service as assistants 13
gain a good standing for themselves and great confidence in
their faith in Christ Jesus.

I hope to come to you soon, but I am writing you all this 14
so that if I am delayed, you may know how we are to conduct 15
ourselves in the household of God, for it is the church of the
living God, the pillar and foundation of the truth. No one 16
can deny the profundity of the divine truth of our religion!

"He was revealed in flesh,
He was vindicated by the Spirit,
He was seen by the angels,
He was proclaimed among the heathen,
He was believed in throughout the world,
He was taken up into glory."

The Spirit distinctly says that in later times some will turn 4
away from the faith, and devote their attention to deceitful
spirits and the things that demons teach through the pre- 2
tensions of liars—men with seared consciences who forbid 3
people to marry and insist on abstinence from certain kinds of
food that God created for men who believe and understand
the truth to enjoy and give thanks for. For everything God 4

has created is good, and nothing need be refused, provided it
5 is accepted with thanksgiving, for then it is consecrated
by prayer and the Scripture used in it.
6 If you point this out to the brothers, you will be a good
servant of Christ Jesus, living on the principles of the faith
7 and the excellent teaching you have had. But let worldly
fictions and old wives' tales alone. Train yourself for the
8 religious life. Physical training is of some service, but
religion is of service in every way, for it carries with it the
9 promise of life here and hereafter. This is a trustworthy
10 saying, entitled to the fullest acceptance. It is for this
that we toil and struggle, for we have fixed our hopes on the
living God, the Savior of all men, especially those who
believe.
11 This is what you must urge and teach. Let no one
12 look down on you because you are young, but set those who
believe an example in speech, conduct, love, faith, and purity.
13 Until I come, devote yourself to the public reading of Scrip-
14 ture, preaching, and teaching. Do not neglect the gift you
have, that was given you with predictions of your work, when
15 the elders laid their hands upon you. Cultivate these
things, devote yourself to them, so that everyone will see your
16 progress. Look out for yourself and for your teaching.
Persevere in your work, for if you do you will save both
yourself and those who listen to you.
5 Never reprove an older man, but appeal to him as to a
2 father. Treat younger men like brothers, older women like
mothers, younger ones like sisters, with absolute purity.
3 4 Look after widows who are really dependent. If a widow
has children or grandchildren, let them learn first to show
piety in the treatment of their own families, and to return
the care of those who brought them up, for that is what God
5 approves. But a woman who is really a widow, and has no
children, has fixed her hope on God, and devotes herself to
6 prayers and entreaties night and day. A widow who gives
7 herself up to pleasure is dead while she is still alive. Insist
upon these points, so that people may be irreproachable.
8 Whoever fails to provide for his own relatives, and particularly
for members of his own family, has disowned the faith and is

worse than an unbeliever. No one under sixty years of age 9
should be put on the list of widows. A widow must have been
married but once, and have a good reputation for Christian 10
service, such as bringing up children, being hospitable to
strangers, washing the feet of God's people, helping people in
distress, or devoting herself to any form of doing good. Do 11
not put young women on the list of widows, for when their
youthful vigor comes between them and Christ, they want to
marry, and become guilty of breaking their previous pledge. 12
Besides, as they go about from house to house they learn to 13
be idle, and not only idle but gossips and busybodies, and
talk of things they ought not to mention. So I would have 14
young women marry and have children and keep house and
avoid giving our opponents any excuse for abusing us. For 15
some widows have already turned aside to follow Satan. Any 16
Christian woman who has widowed relatives should look after
them, and relieve the church, so that it can look after widows
who are really dependent.

Elders who do their duties well should be considered as 17
deserving twice as much as they get, particularly those who
work at preaching and teaching. For the Scripture says, 18
"You must not muzzle an ox when it is treading out the
grain," and the workman deserves his wages. Do not listen 19
to an accusation made against an elder, unless it is supported
by two or three witnesses. Those who are found guilty you 20
must reprove publicly, as a warning to others. I charge you 21
before God and Christ Jesus and the chosen angels to observe
these rules without any discrimination, and to be perfectly
impartial. Never ordain anyone hastily; do not make your- 22
self responsible for the sins of others; keep your life pure.
Stop drinking nothing but water; take a little wine for the 23
good of your digestion and for your frequent attacks of illness.
Some men's sins are perfectly evident, and lead them right on 24
to judgment, but there are others whose sins only dog their
steps. Good deeds too are evident enough, or when they are 25
not, they cannot be wholly concealed.

All who are under the yoke of slavery must treat their 6
masters with the greatest respect, so that the name of God
and our teaching may not be abused. Those who have Chris- 2

tian masters must not think lightly of them because they are brothers; they must serve them all the more faithfully, because those who benefit by it are believers and hence dear to them.

3 These are the things you must teach and preach Anyone who teaches different views and does not agree with the wholesome instruction which comes from our Lord Jesus Christ
4 and with religious teaching is a conceited, ignorant person, with a morbid craving for speculations and arguments which
5 result only in envy, quarreling, abuse, base suspicions, and mutual irritation between people of depraved minds, who are lost to the truth and think of religion only as a means of gain.
6 And religion with contentment is a great means of gain.
7 For we bring nothing into the world, and we can take nothing
8 out of it. If we have food and clothing we will be satisfied.
9 But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into
10 destruction and ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang.

11 But you, man of God, must fly from these things. Strive for uprightness, godliness, faith, love, steadfastness, gentle-
12 ness. Enter the great contest of faith! Take hold of eternal life, to which God called you, when before many witnesses you
13 made the great profession of faith. Before God who maintains all life, and before Christ Jesus who in testifying before Pontius
14 Pilate made his great profession, I charge you to keep his command stainless and irreproachable until the appearance of our
15 Lord Jesus Christ, which will be brought about in his own time by the blessed, only Sovereign, the King of kings and Lord
16 of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has ever seen or can see To him be honor and eternal dominion. Amen.

17 Charge the rich of this world not to be arrogant, nor to set their hopes on such an uncertain thing as riches, but on God who richly provides us with everything for our enjoy-
18 ment. Charge them to do good, to be rich in good deeds,
19 open-handed and generous, storing up a valuable treasure for

themselves for the future, so as to grasp the life that is life indeed.

Timothy, guard what has been intrusted to you. Keep 20
away from the worldly, empty phrases and contradictions of
what they falsely call knowledge, through professing which 21
some people have made a failure of the faith. God bless
you all.

THE SECOND LETTER TO TIMOTHY

1 Paul, by God's will an apostle of Christ Jesus in
fulfilment of the promise of that life which is found in union
2 with Christ Jesus, to my dear child Timothy; God the Father
and Christ Jesus our Lord bless you and be merciful to you
and give you peace.
3 I thank God, whom I, like my forefathers, worship with a
clear conscience, when I remember you, as I constantly do,
4 in my prayers. When I remember the tears you shed I long
night and day to see you again, and have the perfect happiness
5 of being reminded of your genuine faith, a faith that was
seen first in your grandmother Lois and in your mother
6 Eunice; I am sure it is in you also. For this reason I would
remind you to rekindle the divine gift that you received when
7 I laid my hands upon you. For the Spirit God has given us
is a spirit not of timidity but of power, love, and self-discipline.
8 So you must not be ashamed to testify to our Lord, nor be
ashamed of me who am in prison for his sake, but join with me
in suffering for the good news, through the power of God.
9 He saved us and called us to a consecrated life, not for
anything we had done, but of his own accord and out of the
mercy which he bestowed upon us ages ago through Christ
10 Jesus, which has now been revealed through the appearance
of our Savior Christ Jesus. He has taken away the power
of death and brought life and immortality to light through
11 the good news, of which I have been appointed a herald,
12 apostle, and teacher. This is why I am suffering as I am, but
I am not ashamed of it, for I know whom I have trusted and
I am sure that he is able to guard what I have intrusted to him
13 for that Day. As your example in wholesome instruction,
keep before you what you learned from me, in the faith and
14 love that come through union with Christ Jesus. Guard that
splendid trust through the holy Spirit that lives in our hearts.
15 You know that everyone in the province of Asia has
16 deserted me, including Phygelus and Hermogenes. May

the Lord show mercy to the household of Onesiphorus, for he
often cheered me and was not ashamed of my being in prison.
Why, when he arrived in Rome, he took pains to inquire for 17
me and found me. The Lord grant that he may be shown 18
mercy by the Lord on that Day! And you know well enough
how he helped me at Ephesus.

So you, my son, must find strength in the blessing that 2
comes through Christ Jesus. The things you learned from me 2
before many witnesses you must commit to trustworthy men
who will be capable of teaching others. Share my hardships 3
like a good soldier of Christ Jesus. Anyone who is in the 4
army keeps from being involved in business affairs, so as to
please the officer who enlisted him. No one who competes 5
in the games is awarded a crown unless he obeys the rules.
The farmer who does the work ought to be the first to have 6
some of the produce. Think over what I say. For the 7
Lord will help you to understand it perfectly. Remember 8
Jesus Christ as risen from the dead, and descended from
David, as I preach the good news, for the sake of which I 9
even suffer imprisonment as a criminal. But God's message
is not imprisoned! For that reason I am ready to submit to 10
anything for the sake of those whom God has chosen, so that
they too may gain the salvation that comes through Christ
Jesus and brings eternal glory. How true those words are! 11
"If we have died with him, we will live with him! If we 12
endure, we will reign with him! If we disown him, he will
also disown us! If we are unfaithful, he will remain faithful, 13
for he cannot be false to himself!"

Remind men of these things. Charge them before God 14
to avoid idle arguments which do no one any good and only
bring destruction on those who listen to them. Do your best 15
to win God's approval as a workman who has nothing to be
ashamed of, but rightly shapes the message of truth. Leave 16
worldly, empty phrases alone, for they lead people deeper
and deeper into godlessness, and their teaching spreads like 17
a cancer; men like Hymenaeus and Philetus, who have missed 18
the truth and say that the resurrection has taken place
already, thus undermining people's faith. Yet God's solid 19
foundation stands unshaken, bearing this inscription, "The

Lord knows those who belong to him," and "Everyone who
20 uses the name of the Lord must give up evil." In any large
house there are not only gold and silver dishes but also wooden
and earthen ones, some for great occasions and some for ordi-
21 nary use. So if a man will cleanse himself from these things, he
will be put to great uses, consecrated and used by the master
22 of the house himself, and ready for any good use. Fly from
the cravings of youth, and go in pursuit of uprightness, faith,
love, and peace, in company with those who call upon the
23 Lord with pure hearts. Avoid foolish, crude speculations; you
24 know they only lead to quarrels, and a slave of the Lord must
not quarrel, but treat everyone kindly; he must be persuasive,
25 and unresentful, correcting his opponents with gentleness;
for God may possibly let them repent and acknowledge the
26 truth, and they may yet return to their senses and escape
from the toils of the devil, who has caught them to make
them do his will.

3 Understand this, that in the last days there are going to
2 be hard times. People will be selfish, avaricious, boastful,
3 arrogant, abusive, undutiful, ungrateful, irreverent, unfeel-
ing, irreconcilable, slanderous, with no self-control, brutal,
4 with no love for what is good, treacherous, reckless, conceited,
5 caring more for pleasure than for God, keeping up the forms of
6 religion, but resisting its influence. Avoid such people. They
are the kind of men who make their way into people's houses
and make captives of poor, weak women, loaded down with
7 their sins and under the control of all sorts of impulses, always
8 ready to learn but never able to comprehend the truth. Just
as Jannes and Jambres opposed Moses, these people in turn
oppose the truth; they are men of depraved minds and
9 counterfeit faith. But they will not make much progress, for
everyone will perceive their folly, just as they did that of those
10 others. But you have closely followed my teaching, my
conduct, my aim, my faith, my patience, my love, my
11 steadfastness, my persecutions, my sufferings—the things that
happened to me at Antioch, Iconium, and Lystra, the persecu-
tions I endured; yet the Lord brought me safely out of them
12 all. But everyone who wants to live a godly life as a follower
13 of Christ Jesus will be persecuted, and bad men and impostors

will go on from bad to worse, deceiving others and deceived
themselves. But you must stand by what you have learned 14
and been convinced of, and remember from whom you
learned it, and how from childhood you have known the 15
Scriptures which can give you the wisdom that through faith
in Christ Jesus leads to salvation. All Scripture is divinely 16
inspired, and useful in teaching, in reproof, in correcting
faults, and in training in uprightness, so that the man of God 17
will be adequate, and equipped for any good work.

I charge you in the sight of God and Christ Jesus who is to 4
judge the living and the dead, and by his appearing and his
kingdom, preach the message; be at it in season and out of 2
season; convince, reprove, exhort people, with perfect
patience and willingness to teach. For a time will come when 3
they will not listen to wholesome instruction, but will over-
whelm themselves with teachers to suit their whims and tickle
their fancies, and they will turn from listening to the truth 4
and wander off after fictions. But you must always be 5
composed; do not shrink from hardship; do your work as a
missionary, and your whole duty as a minister.

My life is already being poured out, and the time has come 6
for my departure. I have had a part in the great contest, 7
I have run my race, I have preserved the faith. Now the 8
crown of uprightness awaits me, which the Lord, the upright
judge, will award me on that Day, and not only me but also
all who have loved and hoped for his appearing.

Do your best to come to me soon, for Demas has deserted 9 10
me for love of the present world, and has gone to Thessalonica.
Crescens has gone to Galatia, and Titus to Dalmatia. No one 11
but Luke is with me. Get Mark and bring him with you,
for he is of great assistance to me, and I have sent Tychicus 12
to Ephesus. When you come, bring the cloak that I left with 13
Carpus at Troas, and the books, especially the parchments.
Alexander, the metal-worker, did me a great deal of harm. 14
The Lord will repay him for what he did. You too must be 15
on your guard against him, for he vehemently opposed my
teaching. At my first appearance in court no one came to 16
help me; everybody deserted me. May no one lay it up
against them! But the Lord stood by me, and gave me 17

strength, so that I might make a full presentation of the
message and let all the heathen hear it. So I was saved from
18 the jaws of the lion. The Lord will rescue me from any harm
and bring me safely to his heavenly kingdom. To him be
glory forever and ever. Amen.

19 Remember me to Prisca and Aquila, and to the members
20 of the household of Onesiphorus. Erastus stayed in Corinth.
21 I left Trophimus sick at Miletus. Do your best to come
before winter.

Eubulus wishes to be remembered to you, and so do
Pudens, Linus, Claudia, and all the brothers.

22 The Lord be with your spirit. God bless you all.

THE LETTER TO TITUS

Paul, a slave of God, and an apostle of Jesus Christ, to 1
arouse faith in those whom God has chosen, and the com-
prehension of religious truth, in the hope of eternal life, which 2
God who never lies promised ages ago and revealed at the 3
proper time in his message, through the preaching with which
I have been intrusted at the command of God our Savior,
to Titus, my true child in our common faith; God our 4
Father and Christ Jesus our Savior bless you and give you
peace.

I left you behind in Crete expressly to correct what defects 5
there were, and to appoint elders in each town, as I directed
you—men of irreproachable character, who have been married 6
only once, whose children are Christians, free from any sus-
picion of profligacy or disobedience. For as God's overseer 7
a superintendent must be irreproachable, not arrogant or
quick-tempered or given to drink or pugnacious or addicted
to dishonest gain, but hospitable, a lover of goodness, sensible, 8
upright, of holy life, self-controlled, standing by the message
that can be relied on, just as he was taught it, so that he may be 9
qualified both to encourage others with wholesome teaching
and to show the error of those who oppose him.

For there are many undisciplined people, who deceive 10
themselves with their empty talk, especially those of the party
of circumcision. They must be silenced, for such men upset 11
whole households by teaching things they ought not to teach,
for the sake of dishonest gain. It was a Cretan, a prophet of 12
their own, who said,

"Cretans are always liars, savage brutes, lazy gluttons,"

and that statement is true. Therefore correct them rigorously, 13
to make them have a healthy faith and not study Jewish 14
fictions or commands given by men who reject the truth.
To the pure everything is pure, but to the evil-minded and 15
unbelieving nothing is pure, but their very minds and con-
sciences are unclean. They profess to know God, but they 16

disown him by what they do; they are detestable, disobedient men, worthless for any good purpose.

2 But you must teach people the things that properly
2 belong to wholesome teaching. Teach the older men to be temperate, serious, and sensible—men of vigorous faith, love,
3 and steadfastness. Teach the older women, too, to be reverent in their behavior, and not to gossip or be slaves of
4 drink, but to be teachers of what is right, so as to train the
5 younger women to be loving wives and mothers, and to be sensible, pure-minded, domestic, kind, and submissive to their husbands, so as not to bring reproach on God's message.
6 7 Urge the younger men, too, to be sensible. In every way set them an example of good conduct yourself. Teach with
8 sincerity and seriousness, and present a wholesome, unobjectionable message, so that your opponent may be put to shame
9 at finding nothing bad to say about us. Tell slaves always to obey their masters and try to please them, not to oppose
10 them or steal from them, but to show such perfect good faith as to do credit to the teaching about God our Savior, by everything they do.

11 For God's mercy has appeared and brought salvation to
12 all men, training us to renounce godless ways and worldly passions, and live serious, upright, and godly lives in this
13 world, while we wait for the fulfilment of our blessed hope in the glorious appearing of our great God and Savior Christ
14 Jesus. He gave himself for us, to free us from all wickedness and purify for himself a people of his own, eager to do right.
15 This is what you must teach and urge and insist upon
3 with full authority. No one is to look down on you. Remind men to accept and obey the constituted authorities, to be
2 ready for any useful service, to abuse nobody, to be peaceable
3 and reasonable, showing perfect gentleness to everyone. For we ourselves were once without understanding, disobedient, deluded, enslaved to all kinds of passions and pleasures. Our minds were full of malice and envy. Men hated us and
4 we hated one another. But when the goodness and kindness
5 of God our Savior were revealed, he saved us, not for any upright actions we had performed, but from his own mercy, through the bath of regeneration and renewal by the holy

Spirit, which he has poured out upon us abundantly through 6
Jesus Christ our Savior, so that we might be made upright 7
through his mercy and become possessors of eternal life in
fulfilment of our hope. This is a trustworthy teaching, and 8
I want you to insist on these things, so that those who believe
in God may make it their business to do good. All this is
right and beneficial to mankind. But have nothing to do 9
with foolish controversies, pedigrees, strife, and wrangles
about the Law, for they are profitless and futile. If a man is 10
inclined to a sect, after warning him once or twice, have
nothing more to do with him You may be sure that a man 11
of that kind is corrupt and sinful, for his own actions condemn
him.

When I send Artemas or Tychicus to you, do your best to 12
come to me at Nicopolis, for I have decided to settle there for
the winter. Do all you can to help Zenas the expert in the 13
Law and Apollos on with their journey, and see that they have
everything they need. Have our people learn to make it 14
their business to do good, so as to meet these pressing demands
and not live unfruitful lives.

All who are with me wish to be remembered to you. 15
Remember me to all believers who love me. God bless
you all.

THE LETTER TO PHILEMON

1 Paul, a prisoner for Jesus Christ, and brother Timothy,
2 to our dear fellow-worker Philemon, and our sister Apphia,
and our fellow-soldier Archippus, and the church that meets
3 in your house; God our Father and the Lord Jesus Christ
bless you and give you peace.
4 I never mention you in my prayers without thanking my
5 God for what I hear of the love and faith you have in the
6 Lord Jesus and all his people, and I pray that through coming
to know every good thing about us as Christians they may
7 effectually share your faith. I have been greatly pleased and
encouraged over your love, for the hearts of God's people have
been cheered, my brother, by you.
8 So although as a Christian I feel quite free to order you to
9 do what ought to be done, I prefer to appeal to you in the name
of love, simply as what I am—Paul, once an envoy of Christ
10 Jesus, but now a prisoner for him. I appeal to you for my
child Onesimus, whose father I have become here in prison.
11 Once you found him useless, but now he has become useful to
12 you and to me, and now that I send him back to you, it is like
13 sending my very heart. I would have liked to keep him
with me, to wait on me in your place while I am in prison for
14 the good news, but I do not wish to do anything without your
consent, so that your kindness might be voluntary, and not
15 have the appearance of compulsion. For perhaps this is why
you and he were parted for a while, that you might have him
16 back forever, not as a slave any longer but more than a slave,
a dear brother—dear especially to me, but how much dearer
17 to you, both as a man and as a Christian! So if you regard
18 me as a comrade, welcome him as you would me. And if he
has caused you any loss or owes you anything, charge it to my
19 account. I, Paul, write this with my own hand: I will repay
it—not to mention the fact that you owe me your very self
20 besides. Come, brother, let me make something out of you,
in a Christian sense! Cheer my heart as a Christian.

I write you in full reliance upon your obedience; I know 21
that you will do even more than I ask. And get ready to 22
entertain me too, for I hope that I shall be restored to you,
in answer to your prayers.

Epaphras, my fellow-prisoner for Christ Jesus, wishes to 23
be remembered to you, and so do my fellow-workers, Mark, 24
Aristarchus, Demas, and Luke.

The blessing of the Lord Jesus Christ be with your 25
spirits.

1 It was little by little and in different ways that God spoke
2 in old times to our forefathers through the prophets, but in
these latter days he has spoken to us in a Son, whom he had
destined to possess everything, and through whom he had
3 made the world. He is the reflection of God's glory, and the
representation of his being, and bears up the universe by his
mighty word. He has effected man's purification from sin, and
has taken his seat on high at the right hand of God's Majesty,
4 showing himself to be as much greater than the angels as his
5 title is superior to theirs. For to what angel did God ever say,
"You are my Son! I have today become your Father"?
Or again,
"I will become his Father, and he shall become my Son"?
6 But of the time when he is to bring his firstborn Son back
to the world he says,
"And let all God's angels bow before him."
7 In speaking of the angels he says,
"He who changes his angels into winds,
And his attendants into blazing fire!"
8 But of the Son he says,
"God is your throne forever and ever!
And a righteous scepter is the scepter of his kingdom!
9 You have loved right and hated wrong!
That is why God, your God, has anointed you with exhila-
rating oil beyond all your comrades."
10 And
"You, Lord, in the beginning founded the earth,
And the sky is the work of your hands!
11 They will perish, but you continue!
And they will all wear out like a coat,
12 And you will fold them up like a mantle,
And change them as one changes his coat.
But you are always the same, and your years will have no
end!"

But to what angel did he ever say, 13
"Sit at my right hand,
Until I make your enemies a footstool for you"?
Are not the angels all spirits in service, whom he sends on 14
his errands for the good of those who are destined to possess salvation?

This is why we must give the very closest attention to the 2
message we have heard, to keep from ever losing our hold upon it. For if the message delivered by angels proved to be 2
authentic, and every violation or neglect of it led to a corresponding penalty, how can we escape if we pay no attention 3
to such a salvation as this? It was first proclaimed by the Lord himself, and it was guaranteed to us by those who heard him, while God himself corroborated their testimony with 4
signs, portents, and various wonders, and by impartations of the holy Spirit when he saw fit.

For it was not for angels that he destined the control 5
of that world to be, that we are speaking of. For someone 6
has somewhere solemnly declared,
"What is man? for you think of him;
Or any man? for you care for him.
You made him for a little while inferior to angels; 7
Yet you have crowned him with glory and honor,
And you have put him in charge of the works of your hands!
You have put everything under his feet!" 8

In thus making everything subject to man, God left nothing that was not subjected to him. But we do not as yet 9
see everything made subject to him, but we do see Jesus, who was "made for a little while inferior to angels, crowned with glory and honor" because he suffered death, so that by the favor of God he might taste the bitterness of death on behalf of every human being. For it was appropriate that he who is 10
the great First Cause of the universe should, in guiding his many children to his glorious salvation, make their leader in it fully qualified through what he suffered. For both he who 11
purifies them and they who are purified spring from one source. That is why he is not ashamed to call them brothers, and say, 12
"I will tell your name to my brothers,
In the midst of the congregation I will sing your praise";

13 and again
"I will put my trust in God";
and again,
"Here I am with the children that God has given me."
14 Therefore since these children referred to have the same
mortal nature, Jesus also shared it, like them, in order that
by his death he might dethrone the lord of death, the devil,
15 and free from their slavery men who had always lived in fear
16 of death. For of course it was not angels but the descendants
17 of Abraham that he came to help. And so he had to be made
like his brothers in every respect, so that he might prove a
compassionate high priest as well as one faithful in his service
18 to God, in order to forgive the people's sins. For because he
has himself been tempted in what he has suffered he is able to
help others who are in trial.
3 Therefore, my fellow-Christians, who have likewise heard
the heavenly invitation, observe how faithful Jesus, the
2 commissioner and high priest of our religion, has been to the
God who appointed him, just as Moses was, in all the house of
3 God. For Jesus is entitled to as much more honor than
Moses as the builder of a house is than the house he builds.
4 For every house has a builder, and the builder of the universe
5 is God. Now the faithfulness of Moses in all the house of
God was that of a servant, in faithfully repeating what he was
6 told to say; but Christ's faithfulness was that of a son set
over the house of God. And we are that house, if we keep
up our courage and our triumphant hope to the very end.
7 Therefore, as the holy Spirit says,
"If you hear his voice today,
8 Do not harden your hearts as your forefathers provoked
me by doing,
As in that time of trial in the desert,
9 Where your forefathers put my doings to the proof for forty
years,
Though they saw them all the time.
10 That was why I was angry with that generation,
And I said, 'Their minds are always wandering,
And they have never found my paths.'
11 But as I made oath in my anger,
They shall never be admitted to my Rest!"

See to it, my brothers, that no one of you has a wicked, 12
unbelieving heart, that turns away from the ever-living God,
but encourage one another every day, as long as we can still 13
speak of Today, so that no one of you may have his heart
hardened by the pleasantness of sin. For we are true 14
partners with Christ if we really keep the conviction that
we had at first unshaken to the very end. So while we can 15
still speak of Today, if you hear him speak, do not harden
your hearts, as they provoked him by doing. For who was 16
it that heard him speak and yet provoked him? Was it not
all those who had escaped from Egypt under Moses' leader-
ship? And who was it with whom God was angry forty whole 17
years? Was it not with those who had sinned, who dropped
dead in the desert? And who was it to whom God made 18
oath that they should not be admitted to his Rest, if it was
not to those who had disobeyed him? So we see that it was 19
their unbelief that kept them from being admitted to it.
We ought therefore to fear that when the promise of admission **4**
to his Rest is still open, some one of you may be found to have
failed to reach it. For we have had good news preached to 2
us, just as they did, but the message they heard did them no
good because they did not agree through faith with what they
heard. For we who have believed are admitted to that Rest, 3
of which he said,

"As I made oath in my anger,
They shall never be admitted to my Rest!"

And yet God's work was finished at the creation of the world,
for he says somewhere of the seventh day, 4

"On the seventh day God rested after all his work,"

while here he says again, 5

"They shall never be admitted to my Rest!"

Since then it is still true that somebody will be admitted 6
to it, and those who had a gospel preached to them before
were not admitted because of their disobedience, he again 7
fixes a new Today, saying long afterward through David, as
already quoted,

"If you hear his voice today,
Do not harden your hearts!"

8 For if Joshua had really brought them rest God would not
9 afterward have spoken of another day. So there must still be
10 a promised Sabbath of Rest for God's people. For all who are
admitted to God's Rest rest after their work, just as God did
11 after his. Let us, therefore, make every effort to be admitted
to that Rest, so that none of us may fail through such dis-
12 obedience as theirs. For the message of God is a living and
active force, sharper than any double-edged sword, piercing
through soul and spirit, and joints and marrow, and keen in
13 judging the thoughts and purposes of the mind. No being
created can escape God's sight, but everything is bare and
helpless before the eyes of him with whom we have to
reckon.

14 Since then we have in Jesus, the Son of God, a great
high priest who has gone up into heaven, let us keep firm hold
15 of our religion. For our high priest is not one who is incapable
of sympathy with our weaknesses, but he has been tempted
in every way just as we have, without committing any sin.
16 So let us come with courage to God's throne of grace to
receive his forgiveness and find him responsive when we need
his help.

5 For every high priest who is chosen from among men is
appointed to represent his fellow-men in their relations with
2 God, and to offer gifts and sin-offerings. He can sympathize
with the ignorant and misguided because he is himself subject
3 to weakness, and on this account he is obliged to offer sacrifices
4 for sin, not only for the people but for himself as well. And
no one takes the office upon himself, but men assume it only
5 when called to it by God, as Aaron was. So even Christ did
not claim for himself the dignity of the high priesthood, but he
was appointed to it by him who said to him,

"You are my Son! I have today become your Father!"

6 For he says in another passage,

"You are a priest forever of the priesthood of Melchizedek."

7 For Jesus in his life on earth offered prayers and entreaties,
crying aloud with tears, to him who was able to save him from
8 death, and because of his piety his prayer was heard. And
although he was a son, he learned to obey, through what he
9 suffered, and when he was fully qualified, he became a source

of unending salvation for all who obey him, since God pro- 10
nounced him a high priest of the priesthood of Melchizedek.

I have much to say to you about this, but it is difficult 11
to make it clear to you, because you have become so slow of
apprehension. For although from the length of your Chris- 12
tian experience you ought to be teaching others, you actually
need someone to teach you over again the very elements of
Christian truth, and you have come to need milk instead
of solid food. For anyone who is limited to milk is un- 13
acquainted with Christian teaching, for he is only an infant.
But full-grown men have a right to solid food, for their 14
faculties are trained by practice to distinguish right and
wrong. Let us therefore leave elementary Christian teaching 6
alone and advance toward maturity. We must not be always
relaying foundations, of repentance for wrongdoing, and of
faith in God, with the teaching of baptism and the laying 2
on of hands, the resurrection of the dead and final judgment.
And we will advance if God permits it. For it is impossible 3 4
to arouse people to a fresh repentance when they have once
for all come into the light and had a taste of the gift from
heaven, and shared in the holy Spirit and felt the goodness 5
of the word of God and the strong influences of the coming age,
and yet have fallen back, for they crucify the Son of God on 6
their own account, and hold him up to contempt. Ground 7
that drinks in frequent showers and produces vegetation
that is of use to those for whom it is cultivated receives
God's blessing. But if it yields thorns and thistles, it is 8
thought worthless and almost cursed, and it will finally be
burned.

But about you, dear friends, even though we say this, 9
we are sure of better things that promise salvation. For God 10
is not so unjust as to forget the work you have done and the
love you have showed for his cause, in giving help to your
fellow-Christians as you still do. But we want each of you 11
to exhibit this same earnestness to the very end with regard
to your confidence in your hope, so that you may never grow 12
careless, but may learn to follow the example of those who
through their faith and endurance are the possessors of God's
promises.

13 For when God made his promise to Abraham, since there
was no one greater for him to make oath by, he did so by
14 himself, and said,
"I will certainly bless you richly, and greatly increase your
15 numbers." And so after waiting patiently, he received
16 what God had promised him. For men make oath by some-
thing greater than themselves, and they accept an oath as
17 settling finally any disagreement they may have. Therefore,
God in his desire to make it perfectly clear to those to whom
he made his promise, that his purpose was unalterable, bound
18 himself with an oath, so that by these two unalterable things,
which make it impossible for God to break his promise, we
who have taken refuge with him may be greatly encouraged to
19 seize upon the hope that is offered to us. This hope is like an
anchor for our souls. It reaches up secure and strong into the
20 sanctuary behind the heavenly curtain, where Jesus has gone
ahead of us, and become forever a high priest of the priesthood
of Melchizedek.

7 For this man Melchizedek, king of Salem and priest of the
Most High God, who met Abraham as he was on his way back
2 from defeating the kings, and gave him his blessing, to whom
Abraham apportioned one tenth of all the spoil, who is first,
as his name shows, king of righteousness and then king of
3 Salem, which means king of peace—with no father or mother
or ancestry, and with no beginning to his days nor end to his
life, but like no one but the Son of God, continues as priest
forever.

4 Now see how great this man must have been to have the
5 patriarch Abraham give him a tenth of the spoil. Those of
the descendants of Levi who are appointed to the priesthood
are directed by the Law to collect tithes from the people, that
is, from their own brethren, although they are descended from
6 Abraham like themselves. But this man, whose ancestry is
not connected with theirs, collected tithes from Abraham
himself, and gave his blessing to the man who had received
7 the promises from God. But, beyond any doubt, it is the
8 inferior that is blessed by the superior. In the one case,
mortal men collect tithes; but in the other, one who, it is
9 intimated, lives on. In one way of putting it, Levi himself,

the collector of the tithes, through Abraham paid him tithes,
for none of Abraham's posterity was yet begotten at the 10
time of his meeting with Melchizedek.

Now if anything final had been really accomplished 11
through the Levitical priesthood, for even the giving of the
Law was based upon it, what further need would there have
been of appointing a different priest of the priesthood of
Melchizedek, instead of choosing one of the priesthood of
Aaron? For when there is a change in the priesthood, a 12
change necessarily takes place in the Law as well. For he of 13
whom all this was said was related to a tribe no member of
which ever officiated at the altar. For it is perfectly clear 14
that our Lord sprang from the tribe of Judah, with reference
to which Moses said nothing at all about priests. The point 15
is still more clear in view of the fact that the appointment of
the new priest resembles that of Melchizedek, for he is 16
appointed not for possessing any legal physical qualifications,
but by virtue of a life that cannot end. For the psalm bears 17
witness,

"You are a priest forever, of the priesthood of Melchizedek!"

So an earlier regulation is abrogated because it was poor and 18
ineffective (for there was nothing final about the Law), and a 19
better hope begins to dawn, through which we may approach
God. And in proportion as Jesus was not appointed priest 20
without God's making oath to it, the agreement which he 22
guarantees is better than the old one, for God took no oath 21
in appointing the old priests, but he made oath to his appoint-
ment, when he said to him,

"The Lord has sworn it and he will not change:
You are a priest forever!"

The old priests too had to be numerous, because death pre- 23
vented their continuing in office. But he continues forever, 24
and so his priesthood is untransferable. Therefore, he is 25
able to save forever all who come to God through him,
because he lives and intercedes for them forever.

Such a high priest we needed—godly, blameless, 26
unstained, removed from sinful men and raised above the very
heavens; who does not need, as the old high priests did, to offer 27
sacrifices every day, first for his own sins and then for those

of the people—for this last he has done once for all, in offering
28 up himself. For the Law appoints to the high priesthood
men full of imperfection; but this utterance about the
making of the oath, which came long after the Law, appoints
a son, fully qualified to be high priest forever.

8 Now the main point in what I am saying is this: We
have such a high priest as this, and he has taken his seat in
2 heaven at the right hand of God's Majesty, to officiate as
priest in the sanctuary and in that true tent of worship which
3 not man but the Lord himself set up. But every high priest
is appointed to offer gifts and sacrifices, and so this high priest
4 also must have some sacrifice to offer. Further, if he were
still on earth, he would not be a priest at all, for there are
priests enough provided to offer the gifts the Law prescribes—
5 though the service they engage in is only a shadow and
imitation of that in heaven. For when Moses was going to
make the tent of worship he was warned, "Be sure to make it
all just like the pattern you were shown on the mountain."
6 But, as it is, the priestly service to which Christ has been
appointed is as much better than the old as the agreement
established by him and the promises on which it is based are
7 superior to the former ones. For if that first agreement
had been perfect, there would have been no occasion for a
8 second one. But in his dissatisfaction with them he says,

"'See! the time is coming,' says the Lord,
'When I will conclude a new agreement with the house of
Israel and with the house of Judah,
9 Not like the one that I made with their forefathers,
On the day when I took them by the hand to lead them out
from the land of Egypt,
For they would not abide by their agreement with me,
So I paid no attention to them,' says the Lord.
10 'For this is the agreement that I will make with the
house of Israel,
In those later days,' says the Lord;
'I will put my laws into their minds,
And write them on their hearts,
And they will have me for their God,
And I will have them for my people.

And they will not have to teach their townsmen and their 11
brothers to know the Lord,
For they will all know me,
From the lowest to the highest.
For I will be merciful to their misdeeds, 12
And I will no longer remember their sins.'"
Now when he speaks of a new agreement, he is treating 13
the first one as obsolete; but whatever is obsolete and
antiquated is almost ready to disappear.

Even the first agreement provided regulations for worship, 9
and a sanctuary that was fully equipped. For a tent was 2
erected, with the lamp and the table and the presentation
bread in the outer part, which was called the sanctuary.
And beyond the second curtain, in the part called the inner 3
sanctuary, stood the gold incense-altar and the chest that 4
contained the agreement, entirely covered with gold, with the
gold jar in it that held the manna, and Aaron's staff that
budded, and the tablets containing the agreement; and 5
above the chest were the winged creatures of the Divine
Presence overshadowing the lid on which the blood was
sprinkled—of which I cannot now speak in detail. With 6
these arrangements for worship, the priests used constantly
to go into the outer part of the tent, in the performance of
their rites, but only the high priest could enter the inner part, 7
and he but once a year, and never without taking some
victim's blood, to offer on his own behalf and for the sins
committed through ignorance by the people. In all this the 8
holy Spirit was seeking to show that there was no free access
to the sanctuary while the outer tent was still standing.
And all this looked toward the present time and was symbolic 9
of the fact that the mere offering of material gifts and sacrifices
cannot inwardly qualify the worshiper to approach God,
since they have to do only with food and drink and various 10
washings—material regulations in force only until the time for
the new order.

But when Christ came, as the high priest of the better 11
system under which we live, he went once for all, through
that greater, more perfect tent of worship not made by human
hands nor a part of our material creation, into the sanctuary,

12 taking with him no blood of goats and calves, but his own,
13 and secured our permanent deliverance. For if sprinkling
ceremonially defiled persons with the blood of bulls and goats
14 and with the ashes of a heifer purifies them physically, how
much more surely will the blood of the Christ, who with the
eternal Spirit made himself an unblemished offering to God,
purify our consciences from the old wrongdoing for the
worship of the ever-living God?
15 And this is why he is the negotiator of a new agreement,
in order that as someone has died to deliver them from the
offenses committed under the old agreement, those who
have been offered it may receive the unending inheritance
16 they have been promised. For where a will is involved, the
17 death of the one who made it must be established, for a will
is valid only in the case of a person who is dead; it has no
18 force as long as the testator is alive. So even the old agree-
19 ment could not be ratified without the use of blood. For
when Moses had told all the regulations of the Law to all the
people, he took calves' and goats' blood, along with water,
crimson wool, and a bunch of hyssop, and sprinkled the roll
20 of the Law and all the people, saying, "This blood ratifies the
agreement which God has commanded me to make with you."
21 The tent too and all the appliances used in the priestly service
22 he sprinkled with blood in the same way. In fact, under the
Law, almost everything is purified with blood, and unless
blood is poured out nothing is forgiven.
23 By such means, therefore, these things that were only
copied from the originals in heaven had to be purified, but the
heavenly originals themselves required far better sacrifices
24 than these. For it was not a sanctuary made by human hands
and only copied after the true one that Christ entered, but he
went into heaven itself, in order to appear now on our behalf
25 in the very presence of God. Nor does he go in to offer himself
over and over again, like the high priest who enters the
sanctuary year after year, taking with him blood that is not
26 his own, for then he would have had to suffer death over and
over, ever since the creation of the world. But, as it is, once
for all at the close of the age he has appeared, to put an end
27 to sin by his sacrifice. And just as men are destined to die

once and after that to be judged, so the Christ too, after being 28
offered in sacrifice once for all to carry away the sins of many,
will appear again but without any burden of sin, to those who
are eagerly waiting for him to come and save them.

For while the Law foreshadowed the blessings that were 10
to come, it did not fully express them, and so the priests by
offering the same sacrifices endlessly year after year cannot
wholly free those who come to worship from their sins.
Otherwise, would they not have ceased to offer these sacrifices, 2
because those who offered them, having once been purified,
would have had no further consciousness of sin? They 3
really only serve to remind the people annually of the sins
they have committed, for bulls' and goats' blood is powerless 4
to remove sin. That is why the Christ, when he was coming 5
into the world, said,

"You have not wished sacrifice or offering, but you have
provided a body for me.
You never cared for burnt-offerings and sacrifices for sin! 6
So I said, 'See, I have come! as the Book of the Law says of me, 7
O God, to do your will!'"

At first he says, "You never wished or cared for sacrifices or 8
offerings, or burnt-offerings or sacrifices for sin"—all of which
the Law prescribes—and then he adds, "See, I have come to 9
do your will!" He is taking away the old to put the new in
its place. And it is through his doing of God's will that we 10
have been once for all purified from sin through the offering
of the body of Jesus Christ in sacrifice. Every other priest 11
stands officiating day after day, offering over and over again
the same sacrifices, though they were powerless ever to remove
people's sins. But Christ has offered for all time one sacrifice 12
for sin, and has taken his seat at God's right hand, from that 13
time waiting for his enemies to be made his footstool. For 14
by that one sacrifice he has forever qualified those who are
purified from sin to approach God. And we have the testi- 15
mony of the holy Spirit to this, for after saying,

"'This is the agreement that I will make with them 16
In those later days,' says the Lord,
'I will put my laws into their minds,
And write them upon their hearts,'"

he goes on,

17 "'And their sins and their misdeeds I will no longer re-
member.'"

18 But when these are forgiven, there is no more need of offerings
for sin.

19 Since then, brothers, we have free access to the sanctuary
20 through the blood of Jesus, by the new, living way which he
has opened for us, through the curtain, that is, his physical
21 nature, and since in him we have a great priest set over the
22 house of God, let us draw near to God in sincerity of heart
and with perfect faith, with our hearts cleansed from the sense
23 of sin, and our bodies washed with clean water. Let us hold
unwaveringly to the hope that we profess, for he who has given
24 us his promise may be trusted. By observing one another,
let us arouse ourselves to rival one another's love and good
25 deeds. Let us not neglect meeting together as some do,
but let us encourage one another, all the more as you can see
that the great Day is coming nearer.

26 For if we choose to go on sinning after we have so fully
learned the truth, there is no sacrifice left to be offered for our
27 sins, but only the dreadful prospect of judgment and that
28 blazing indignation which is to devour God's enemies. Any-
one who breaks the Law of Moses is put to death without any
show of pity, on the evidence of only two or three witnesses.
29 How much worse a punishment do you think will anyone
deserve who tramples the Son of God underfoot, and treats as
worthless the blood of the agreement by which he has been
30 purified, and outrages God's spirit of mercy? For we know
who it is that has said,

"Vengeance belongs to me! I will pay back!"

and in another place,

"The Lord will be the judge of his people!"

31 It is a fearful thing to fall into the hands of the living God!

32 But you must remember those early days when after you
had received the light you had to go through a great struggle
33 with persecution, sometimes being actually exposed as a public
spectacle to insults and violence, and sometimes showing
yourselves ready to share the lot of those in that condition.
34 For you showed sympathy with those who were in prison,

and you put up with it cheerfully when your property was taken from you, for you knew that you had in yourselves a greater possession that was lasting. You must not lose your 35
courage, for it will be richly rewarded, but you will need 36
endurance if you are to carry out God's will and receive the blessing he has promised. For 37

"In a very little while
He who is to come will come and not delay,
And he whom I accept as righteous will find life through 38
his faith.
But if a man draws back, my heart can take no pleasure
in him."

But we will not draw back and perish, but we will have 39
faith and save our souls.

Faith means the assurance of what we hope for; it is 11
our conviction about things that we cannot see. For it was 2
by it that the men of old gained God's approval.

It is faith that enables us to see that the universe was 3
created at the command of God, so that the world we see did not simply arise out of matter. Faith made Abel's sacrifice 4
greater in the sight of God than Cain's; through faith he gained God's approval as an upright man, for God himself approved his offering, and through faith even when he was dead he still spoke. Faith caused Enoch to be taken up from 5
the earth without experiencing death; he could not be found, because God had taken him up. For before he was taken up there is evidence that he pleased God, but without 6
faith it is impossible to please him; for whoever would approach God must have faith in his existence and in his willingness to reward those who try to find him. Faith led 7
Noah, when he was warned by God of things no one then saw, in obedience to the warning to build an ark in which to save his family, and by such faith he condemned the world, and came to possess that uprightness which faith produces. Faith enabled Abraham to obey when God summoned him to 8
leave his home for a region which he was to have for his own, and to leave home without knowing where he was going. Faith led him to make a temporary home as a stranger in the 9
land he had been promised, and to live there in his tents, with

10 Isaac and Jacob, who shared the promise with him. For he
was looking forward to that city with the sure foundations,
11 designed and built by God. Faith made even Sarah herself
able to have a child, although she was past the time of life
for it, because she thought that he who had made the promise
12 would keep it. And so from one man, for any prospect of
descendants as good as dead, there sprang a people in number
like the stars in the heavens or the countless sands on the
seashore.

13 All these people lived all their lives in faith, and died
without receiving what had been promised; they only saw it
far ahead and welcomed the sight of it, recognizing that they
themselves were only foreigners and strangers here on earth.
14 For men who recognize that show that they are in search of a
15 country of their own. And if it had been the country from
which they had come to which their thoughts turned back,
16 they would have found an opportunity to return to it. But, as
it is, their aspirations are for a better, a heavenly country!
That is why God is not ashamed to be called their God, for he
has prepared a city to receive them.

17 Faith enabled Abraham, when he was put to the test, to
offer Isaac as a sacrifice. He who had accepted God's
18 promises was ready to sacrifice his only son, of whom he had
19 been told, "Your posterity is to arise through Isaac!" For
he believed that God was able to raise men even from the
dead, and from the dead he did indeed, to speak figuratively,
20 receive him back. Faith enabled Isaac to bequeath to Jacob
21 and Esau blessings that were still to be. Faith made Jacob
when he was dying give a blessing to each of Joseph's sons,
22 and bow in worship even while leaning on his staff. Faith
inspired Joseph when he was dying to tell of the future
migration of the Israelites, and to give instructions about
23 his own body. Faith led Moses' parents to hide him for three
months after his birth, because they saw that he was a beauti-
ful child and they would not respect the edict of the king.
24 Faith made Moses, when he was grown up, refuse to be
25 known as a son of Pharaoh's daughter, for he preferred
sharing the hardships of God's people to a short-lived
26 enjoyment of sin, and thought such contempt as the Christ

endured was truer wealth than the treasures of Egypt, for he was looking forward to the coming reward. Faith made 27
him leave Egypt, unafraid of the king's anger, for he persevered as though he saw him who is unseen. Faith made him 28
institute the Passover and splash the blood upon the door-posts, to keep the angel that destroyed the firstborn from touching them. Faith enabled them to cross the Red Sea as 29
though it were dry land, although the Egyptians when they tried to follow them across it were drowned. Faith made the 30
walls of Jericho fall, after they had marched around them each day for seven days. Faith saved Rahab the prostitute from 31
being destroyed with those who disobeyed God, because she had given a friendly welcome to the scouts.

And why should I go on? For my time would fail me if 32
I told of Gideon, Barak, Sampson, Jephthah, David, Samuel, and the prophets, who by their faith conquered kingdoms, 33
attained uprightness, received new promises, shut the mouths of lions, put out furious fires, escaped death by the 34
sword, found strength in their time of weakness, proved mighty in war, put foreign armies to flight. Women had 35
their dead restored to them by resurrection. Others endured torture, and refused to accept release, that they might rise again to the better life. Still others had to endure taunts 36
and blows, and even fetters and prison. They were stoned to 37
death, they were tortured to death, they were sawed in two, they were killed with the sword. Clothed in the skins of sheep or goats, they were driven from place to place, destitute, persecuted, misused—men of whom the world was not 38
worthy wandering in deserts, mountains, caves, and holes in the ground.

Yet though they all gained God's approval by their faith, 39
they none of them received what he had promised, for God 40
had resolved upon something still better for us, that they might not reach the fulfilment of their hopes except with us.

Therefore, let us too, with such a crowd of witnesses about 12
us, throw off every impediment and the entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, 2
who in place of the happiness that belonged to him, submitted

to a cross, caring nothing for its shame, and has taken his seat
3 at the right hand of the throne of God. Think of the opposition that he encountered from those sinners against them-
4 selves, if you would not grow weary and faint-hearted. You have not yet resisted unto death in your struggle with sin,
5 and you have forgotten the challenge addressed to you as God's sons,

"My son, do not think lightly of the Lord's discipline,
Or give up when he corrects you.
6 For it is those whom the Lord loves that he disciplines,
And he chastises every son that he acknowledges."

7 You must submit to it as discipline. God is dealing with you as his sons. For where is there a son whom his father
8 does not discipline? But if you have none of that discipline which all sons undergo, you are illegitimate children, and
9 not true sons. When our earthly fathers disciplined us we treated them with respect; should we not far more submit
10 to the Father of our spirits, and so have life? For they disciplined us for a short time and as they thought proper, but he does it for our good, to make us share his holiness.
11 Discipline is never pleasant at the time; it is painful; but to those who are trained by it, it afterward yields the peace of
12 character. So tighten your loosening hold! Stiffen your
13 wavering stand! And keep your feet in straight paths, so that limbs that are lame may not be dislocated but instead be cured.

14 Try to be at peace with everyone, and strive for that
15 consecration without which no one can see the Lord. Be careful that no one fails to gain God's favor, or some poisonous
16 root may come up to trouble and contaminate you all—some immoral or godless person like Esau, who sold his very
17 birthright for one single meal. For you know how, when he afterward wished to claim the blessing, he was refused it, although he begged for it with tears, for he had no opportunity to repent of what he had done.

18 For it is no tangible blazing fire that you have come up
19 to, no blackness and darkness and storm, no trumpet blast and voice whose words made those who heard them beg to be
20 told no more, for they could not bear the order, "Even a wild

animal, if it touches the mountain, must be stoned to death,"
and so awful was the sight that Moses said, "I am aghast 21
and appalled!" But you have come up to Mount Zion, to the 22
city of the living God, the heavenly Jerusalem, to countless
angels, to the solemn gathering of all God's elder sons, 23
enrolled as citizens in heaven, to a judge who is the God of
all, to the spirits of upright men now at last enjoying the
fulfilment of their hopes, to Jesus the negotiator of a new 24
agreement, and to sprinkled blood that speaks more power-
fully than even Abel's. Take care not to refuse to listen to 25
him who is speaking. For if they could not escape because
they would not listen to him who warned them here on earth,
how much less can we, who reject him who is from heaven!
Then his voice shook the earth, but now his promise is, 26
"But once more I will make not only the earth but the very
heaven to tremble!" Now the words "But once more" indi- 27
cate the final removal of all that is shaken, as only created,
leaving only what is unshaken to be permanent. Let us, 28
therefore, be thankful that the kingdom given to us cannot
be shaken, and so please God by worshiping him with rever-
ence and awe; for our God is a consuming fire. 29

Your love for the brotherhood must continue. Do not 13
forget to be hospitable to strangers, for by being so some, 2
without knowing it, have had angels as their guests. Re- 3
member those who are in prison as though you were in prison
with them, and those who are ill-treated as being yourselves
liable to the same trials. Marriage should be respected by 4
everyone, and the marriage relation kept sacred, for vicious
and immoral people God will punish. You must not be 5
avaricious; you must be content with what you have, for God
himself has said, "I will never let go of you or desert you!"
So that we can confidently say, 6

"The Lord is my helper; I will not be afraid.
What can men do to me?"

Do not forget your former leaders, the men who brought 7
you God's message. Remember how they ended their lives
and imitate their faith.

Jesus Christ is the same today that he was yesterday, and 8
he will be so forever. You must not be carried away with 9

strange varieties of teaching. The true way to steadfastness
of heart is through God's mercy, not through scruples about
10 food, which have never done their adherents any good. Our
altar is one at which those who serve the tent of worship have
11 no right to eat. For the bodies of the animals whose blood is
taken into the sanctuary by the high priest are burned outside
12 the camp. And so Jesus too, in order to purify the people
13 by his blood, suffered death outside the city gate. Let us,
therefore, go out to him, outside the camp, sharing the
14 contempt that he endured, for we have no permanent city
here on earth, but we are in search of the city that is to come.
15 In his name let us continually offer praise as our sacrifice
16 to God—the utterance of lips that glorify God's name. But
do not forget to be helpful and generous, for that is the kind
of sacrifice that pleases God.

17 Obey your leaders and give way to them, for they are
keeping watch in defense of your souls, as men accountable
for the trust. Make their work a joy and not a grief, for that
would be the worse for you.

18 Pray for me, for I am sure I have a clear conscience, and
19 I mean in every way to live an upright life. I ask this of you
more especially that I may be brought back to you the
sooner.

20 May God, the giver of peace, who brought back from the
dead our Lord Jesus who through the blood by which he ratified
the everlasting agreement has become the great shepherd of
21 the sheep, fit you by every blessing to do his will, and through
Jesus Christ carry out in us what will please him. To him
be glory forever and ever. Amen.

22 I beg you, brothers, to listen patiently to this appeal,
for I have written you but briefly.

23 You must know that our brother Timothy has been
released from prison. If he comes here soon, we will see you
together.

24 Remember us to all your leaders and to all your fellow-
Christians. The brothers from Italy wish to be remembered
to you.

25 God bless you all!

THE LETTER OF JAMES

James, a slave of God and of the Lord Jesus Christ, sends 1
greeting to the twelve tribes that are scattered over the
world.

You must find the greatest joy, my brothers, in being 2
involved in various trials, for you know that the testing of 3
your faith leads to steadfastness, and steadfastness must 4
have full play, so that you may be fully and perfectly developed without any defects.

If any one of you is deficient in wisdom, let him ask God 5
who gives generously to everyone, and does not reproach one
with it afterward, and he will give it to him. But he must ask 6
with faith, and without any doubt, for the man who doubts
is like the billowing sea, driven and blown about by the wind.
Such a man must not expect to get anything from the Lord 7
—an irresolute person like him, who is uncertain about every- 8
thing he does. A brother of low position ought to be proud 9
of his eminence, but one who is rich ought to rejoice at being 10
reduced in circumstances, for the rich will disappear like the
wild flowers. For the sun comes up with its scorching heat 11
and dries up the grass, and the flowers wither, and all their
beauty is gone. That is the way rich men will fade and die
in the midst of their pursuits.

Blessed is the man who endures trial, for when he stands 12
the test, he will be given the crown of life, which God has
promised to those who love him. No one should think when 13
he is tempted that his temptation comes from God, for God
is incapable of being tempted by what is evil, and he does not
tempt anyone. When anyone is tempted, it is by his own 14
desire that he is enticed and allured. Then desire conceives 15
and gives birth to sin, and when sin is mature, it brings forth
death. Do not be misled, my dear brothers. Every good 16 17
gift and every perfect present is from heaven, and comes
down from the Father of the heavenly lights, about whom
there is no variation of changing shadow. Of his own accord 18

he brought us into being through the message of truth, so that
we might be a kind of first-fruits among his creatures.
19 You must understand this, my dear brothers. Everyone
20 must be quick to hear, slow to speak, slow to be angry, for
men's anger does not produce the uprightness God wishes.
21 So strip yourselves of everything that soils you, and of every
evil growth, and in a humble spirit let the message that has
the power to save your souls be planted in your hearts.
22 Obey the message; do not merely listen to it, and deceive
23 yourselves. For anyone who merely listens to the message
without obeying it is like a man who looks in a mirror at the
24 face that nature gave him, and then goes off and immediately
25 forgets what he looked like. But whoever looks at the
faultless law that makes men free and keeps looking, so that he
does not just listen and forget, but obeys and acts upon it,
26 will be blessed in what he does. If anyone thinks he is
religious, and does not bridle his tongue, but deceives himself,
27 his religious observances are of no account. A religious
observance that is pure and stainless in the sight of God the
Father is this: to look after orphans and widows in their
trouble, and keep one's self unstained by the world.
2 My brothers, do you try to combine faith in our glorious
2 Lord Jesus Christ with acts of partiality? For if a finely
dressed man with a gold ring comes into a meeting, and a poor
3 man in shabby clothes comes in also, and you pay attention to
the man in the fine clothes and say to him, "Sit here; this
is a good place!" and say to the poor man, "Stand up, or sit
4 on the floor at my feet," have you not wavered and shown
5 that your judgments are guided by base motives? Listen,
my dear brothers. Has not God chosen the world's poor
to be rich in faith, and to possess the kingdom that he prom-
6 ised to those who love him? But you humiliate the poor.
Are not the rich your oppressors? Is it not they who drag
7 you into court? Is it not they who slander the noble name
8 you bear? If you really obey the supreme law where the
Scripture says, "You must love your neighbor as you do
9 yourself," you are doing right, but if you show partiality, you
are committing a sin, and stand convicted before the Law
10 as law breakers. For anyone who obeys the whole of the Law

but makes one single slip is guilty of breaking it all. For 11
he who said, "You must not commit adultery," said also,
"You must not commit murder." Now if you abstain from
adultery, but commit murder, you are still a violator of the
Law. You must talk and act like men who expect to be 12
judged by the law that treats men as free. For the merciless 13
will be mercilessly judged; but mercy will triumph over judg-
ment.

My brothers, what is the good of a man's saying he has 14
faith, if he has no good deeds to show? Can faith save him?
If some brother or sister has no clothes and has not food 15
enough for a day, and one of you says to them, "Goodbye, 16
keep warm and have plenty to eat," without giving them the
necessaries of life, what good does it do? So faith by itself, 17
if it has no good deeds to show, is dead. But someone may 18
say, "You have faith, and I good deeds." Show me your
faith without any good deeds, and I will show you my faith
by my good deeds. Do you believe in one God? Very 19
well! So do the demons, and they shudder. But do you 20
want proof, my senseless friend, that faith without good deeds
amounts to nothing? Was not our forefather Abraham 21
made upright for his good deeds, for offering his son Isaac on
the altar? You see that in his case faith and good deeds 22
worked together; faith found its highest expression in good
deeds, and so the Scripture came true that says, "Abraham 23
had faith in God, and it was credited to him as uprightness,
and he was called God's friend." You see a man is made 24
upright by his good deeds and not simply by having faith.
Was not even Rahab the prostitute made upright for her 25
good deeds, in entertaining the scouts and sending them off
by a different road? Just as the body without the spirit is 26
dead, faith is dead without good deeds.

Not many of you should become teachers, my brothers, 3
for you know that we who teach will be judged with greater
strictness. For we all make many mistakes. Anyone who 2
never makes a mistake in what he says has a character that
is fully developed and is able to control his whole body as well.
If we put bridles into horses' mouths to make them obey us, 3
we can guide their whole bodies. Even ships, great as they 4

are, and driven by strong winds, are steered with a very small
5 rudder wherever the pilot pleases. So the tongue is a little
organ and yet very boastful. What a great forest a spark
6 will set on fire! And the tongue is a fire, a world of wrong
the tongue proves in our bodies, soiling the whole body and
setting fire to the whole round of nature, and set on fire itself
7 by hell. For every kind of animal and bird, reptile and sea
8 creature, can be tamed and has been tamed by man, but no
human being can tame the tongue. It is an irreconcilable
9 evil, full of deadly poison. With it we bless the Lord our
Father, and with it we curse men made in God's likeness.
10 Blessing and cursing issue from the same mouth! This is
11 not right, my brothers. Does a spring pour forth fresh and
12 brackish water from the same crevice? Can a fig tree produce
olives, my brothers, or a grape vine figs? A salt spring cannot
give fresh water.

13 What wise, intelligent man is there among you? Let him
show by his good life that what he does is done in the humility
14 of wisdom. But if you cherish bitter feelings of jealousy and
rivalry in your hearts, do not pride yourselves on it and thus
15 belie the truth. Such wisdom does not come from above.
16 It is earthly, animal, demon-like. For wherever jealousy
and rivalry exist, there will be confusion and every low action.
17 The wisdom that is from above is first of all pure, then
peaceable, considerate, willing to yield, full of compassion and
18 good deeds, whole-hearted, straightforward. The harvest
uprightness yields must be sown in peace, by peacemakers.

4 What causes wars and fights among you? Is it not your
2 cravings, which are at war within your bodies? You crave
things, and cannot have them, and so you commit murder.
You covet things, and cannot get them, and so you quarrel
and fight. You do not have things because you do not ask
3 for them. You ask and fail to get them because you ask
4 with wrong motives, to spend them on your pleasures. You
renegades! Do you not know that the friendship of the world
means enmity with God? So whoever wishes to be the
5 world's friend declares himself God's enemy. Do you suppose
the Scripture means nothing when it says, "He yearns
6 jealously over the Spirit he has put in our hearts?" But he

gives all the greater blessing. As the Scripture says, "God opposes haughty persons, but he blesses humble-minded ones." Therefore, submit to God. Resist the devil and he will fly from you. Approach God, and he will approach you. Wash your hands, you sinners! Make your hearts pure, you doubters! Be miserable, grieve, and weep aloud! Turn your laughter into grief and your happiness into gloom. Humble yourselves before the Lord, and he will raise you up.

Do not talk against one another, brothers. Whoever talks against a brother or condemns his brother talks against the Law, and condemns the Law. But if you condemn the Law you are not an observer of the Law but its judge. There is only one lawgiver and judge—he who has the power to save and to destroy; who are you, to judge your neighbor?

Come now, you who say, "Today or tomorrow we are going to such and such a town, to stay a year and go into business and make money," when you do not know what your life will be like tomorrow! You are just a mist, which appears for a little while and then disappears. This, instead of saying, "If it is the Lord's will, we shall live to do this or that." But, as it is, you pride yourselves on your pretensions. All such pride is wrong. So when a man knows what is right and fails to do it, he is guilty of sin.

Come now, you rich people! weep aloud and howl over the miseries that are going to overtake you! Your wealth has rotted, your clothes are moth-eaten, your gold and silver are rusted, and their rust will testify against you and eat into your very flesh, for you have stored up fire for the last days. Why, the wages you have withheld from the laborers who have reaped your harvests cry aloud, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have lived luxuriously and voluptuously here on earth; you have fattened your hearts for the day of slaughter. You have condemned and murdered the upright. Will he make no resistance?

So be patient, brothers, until the coming of the Lord. The farmer has to wait for the precious crop from the ground, and be patient with it, until it gets the early and the late rains. You must have patience too; you must keep up your

9 courage, for the coming of the Lord is close at hand. Do not
complain of one another, brothers, or you will be judged.
10 The judge is standing right at the door! As an example,
brothers, of ill-treatment patiently endured, take the prophets,
11 who have spoken in the name of the Lord. Why, we call those
who showed such endurance happy! You have heard of the
steadfastness of Job, and you have seen what the Lord brought
out of it, for the Lord is very kind and merciful.
12 Above all, my brothers, do not swear an oath, either by
heaven or by the earth, or by anything else; let your "Yes"
be a plain Yes, and your "No" a plain No, or you will fall
under condemnation.
13 If any one of you is in trouble, he should pray. If any one
14 is in good spirits, he should sing a hymn. If any one is sick,
he should call in the elders of the church and have them pray
15 over him, and pour oil on him in the name of the Lord, and
the prayer offered in faith will save the sick man; the Lord
will restore him to health, and if he has committed sins, he will
16 be forgiven. So confess your sins to one another and pray
for one another, so that you may be cured. An upright man
17 can do a great deal by prayer when he tries. Elijah was a
man like us, and he prayed earnestly that it might not rain,
and for three years and six months there was no rain in the
18 land. Then he prayed again, and the heavens yielded rain
19 and the earth produced crops. My brothers, if any one of you
is led astray from the truth, and someone brings him back,
20 you may be sure that whoever brings a sinner back from his
misguided way will save the man's soul from death, and
cover up a host of sins.

THE FIRST LETTER OF PETER

Peter, an apostle of Jesus Christ, to those who are 1
scattered as foreigners over Pontus, Galatia, Cappadocia,
Asia, and Bithynia, whom God the Father has chosen and 2
predestined by the consecration of the Spirit to be obedient
to Jesus Christ, and to be sprinkled with his blood; God bless
you and give you perfect peace.

Blessed be the God and Father of our Lord Jesus Christ! 3
In his great mercy he has caused us to be born anew to a life
of hope through Jesus Christ's resurrection from the dead, and 4
to an imperishable, unsullied, and unfading inheritance, which
is kept safe for you in heaven, and you by God's power are 5
being protected through faith to receive a salvation that is
now ready to be disclosed at the last time. Rejoice over this, 6
although just now perhaps distressed by various trials; they 7
are to show that your faith when tested is found to be more
precious than gold, which though it is perishable is tested with
fire, and they will bring you praise, glory, and honor when
Jesus Christ is revealed. You must love him, though you 8
have not seen him, but since you believe in him though you do
not now see him, rejoice with triumphant, unutterable joy
to attain the goal of faith, the salvation of your souls. 9

About this salvation the prophets who prophesied of the 10
blessing that was destined for you made the most careful in-
vestigation, trying to learn for what possible time the spirit of 11
Christ within them in predicting the sufferings destined for
Christ intended them and the glories that were to follow them.
It was disclosed to them that they were serving not themselves 12
but you in dealing with these things, which have now been told
you by those who through the holy Spirit sent from heaven
brought you the good news; things into which angels long to
look!

Therefore, prepare your minds for action, and with perfect 13
calmness fix your hopes on the mercy that you are to experi-
ence when Jesus Christ is revealed. Like obedient children, 14

do not adapt yourselves to the cravings you used to follow
15 when you were ignorant, but like the holy Being who has
16 called you, you must also prove holy in all your conduct, for
the Scripture says,

"You must be holy,
Because I am holy."

17 And if you address him as Father who judges everyone
impartially by what he does, you must live reverently all the
18 time you stay here, for you know that you have not been
ransomed with anything perishable like silver or gold, from the
19 futile way of living in which you were brought up, but with
precious blood, like that of an unblemished, spotless lamb,
20 the blood of Christ, who was predestined for this before the
foundation of the world, but was revealed only at the end
21 of the ages, for the sake of you who through him trust in God,
who raised him from the dead and showed him honor; and
so your faith and hope rest on God.

22 Now that by obeying the truth you have purified your
souls for sincere love of the brotherhood, you must love one
23 another intensely and heartily, for you have been born anew
from a germ not perishable, but imperishable, through the
24 message of the living, everlasting God. For

"All flesh is like grass,
And all its glory like the flower of the grass.
The grass withers,
And the flower fades,
25 But the word of the Lord will last forever,"

that is, the good news that has been brought to you.

2 Free yourselves, therefore, from all malice, deceit,
2 hypocrisy, envy, and slander of any kind, and like new-born
babes crave the pure spiritual milk that will make you grow up
3 to salvation, since you have tasted the Lord's kindness.
4 Come to him, as to a living stone rejected by men, but chosen
5 and prized in the sight of God, and build yourselves up as
living stones into a spiritual house for a consecrated priest-
hood, so as to offer spiritual sacrifices that through Jesus
6 Christ will be acceptable to God. For it says in Scripture,

"Here I lay a choice stone in Zion, a costly cornerstone;
No one who believes in it will ever be disappointed!"

It is you, therefore, who believe who see its value, but for men 7
who do not believe,

"The stone which the builders refused has been
made a cornerstone,"

and 8

"A stone to stumble over, and a rock to trip them up."

They stumble over the message because they will not obey it; that is their destiny. But you are the chosen race, the 9
royal priesthood, the consecrated nation, his own people, so that you may declare the virtues of him who has called you out of darkness into his wonderful light; you who were once 10
"no people" but are now "God's people"; once "unpitied" but now "pitied indeed."

Dear friends, I beg you, as aliens and exiles here, not 11
to indulge the physical cravings that are at war with the soul. Live upright lives among the heathen, so that even if 12
they charge you with being evil-doers, they may from observing the uprightness of your conduct come to praise God on the Day of Judgment.

Submit to all human authority, for the Master's sake; 13
to the emperor, as supreme, and to governors, as sent by him 14
to punish evil-doers, and to encourage those who do right. For it is the will of God that by doing right you should 15
silence the ignorant charges of foolish people. Live like free 16
men, only do not make your freedom an excuse for doing wrong, but be slaves of God. Treat everyone with respect. 17
Love the brotherhood, be reverent to God, respect the emperor.

You servants must be submissive to your masters and 18
perfectly respectful to them; not only to those who are kind and considerate, but also to those who are unreasonable. For 19
God approves a man if from a sense of duty he endures suffering unjustly inflicted—for what credit is there in your 20
enduring being beaten for doing wrong? But if you endure suffering for doing what is right, you have God's approval. That is the life to which you have been called, for Christ 21
himself suffered for you, leaving you an example so that you might follow his footsteps. He committed no sin, and 22
deceit was never on his lips. He was abused but he did not 23

retort. He suffered but he did not threaten, but committed
24 his case to him who judges justly. He carried the burden of
our sins in his own body on the cross, in order that we might
die to sin and live for uprightness. By his wounds you have
25 been healed. For you were astray like sheep, but now you
have returned to the shepherd and guardian of your souls.

3 You married women, in the same way, must be submissive
to your husbands, so that any who refuse to believe the
message may be won over without argument through the
2 behavior of their wives when they see how chaste and sub-
3 missive you are. You must not adopt the external attractions
4 of arranging the hair and wearing jewelry and dress; yours
must be the inner beauty of character, the imperishable attrac-
tion of a quiet and gentle spirit, which has great value in the
5 sight of God. It was in that way in ancient times that
those pious women who set their hopes on God made them-
selves attractive. They were submissive to their husbands,
6 like Sarah, who obeyed Abraham, and called him Master.
You are true daughters of hers, if you do right and are un-
afraid.

7 You married men also must be considerate in living with
your wives. You must show deference to women as the
weaker sex, sharing the gift of life with you, so that there may
be nothing to interfere with your prayers.

8 Finally, you must all be harmonious, sympathizing, loving,
9 tender-hearted, modest, not returning evil for evil, or abuse for
abuse. You must bless people instead. It is for this that you
10 were called—to obtain blessing. For

"Let him who would enjoy life
And see happy days,
Keep his tongue from evil,
And his lips from uttering deceit.
11 Let him turn away from evil and do right,
Let him seek peace and go after it.
12 For the eyes of the Lord are upon upright men,
And his ears are open to their entreaty,
But the Lord's face is set against men that do wrong."

13 And who is there that can hurt you if you are eager to do
14 what is right? Even if you should suffer for uprightness,

you are blessed. But do not be afraid of them, nor be troubled, but reverence Christ in your hearts as Lord, and 15
always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully, and keep your conscience clear, so that those 16
who abuse your upright Christian conduct may be made ashamed of their slanders. For it is better to suffer for doing 17
right, if that should be God's will, than for doing wrong. For 18
Christ himself died once for all, for sin, an upright man for unrighteous men, to bring us to God, and was physically put to death, but he was made alive in the Spirit. In it Enoch 19
went and preached even to those spirits that were in prison, who had once been disobedient, when in Noah's time God 20
in his patience waited for the ark to be made ready, in which a few people, eight in all, were brought safely through the water. Baptism, which corresponds to it, now saves you also 21
(not as the mere removing of physical stain, but as the craving for a conscience right with God)—through the resurrection of Jesus Christ, who has gone to heaven and is at God's right 22
hands, with angels, hierarchies, and powers made subject to him.

Since Christ therefore has suffered in our physical 4
nature, you must also arm yourselves with the same resolve. For he who suffers in his physical nature has done with sin, and no longer lives by what men desire, but for the rest of 2
his earthly life by what God wills. You have spent time 3
enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed that you no 4
longer join them in plunging into the flood of dissipation, and they abuse you for it; but they will have to answer for it 5
to him who is ready to judge living and dead. This is why 6
the good news was preached to the dead also, that though they are judged in their physical nature as men are, they may yet live, like God, in the Spirit.

But the end of all things is near. Be serious and collected, 7
therefore, and pray. Above all keep your love for one 8
another strong, because love covers up a host of sins. Be 9
ungrudgingly hospitable to one another. Whatever the 10

endowment God has given you, use it in service to one
11 another, like good dispensers of God's varied mercy. If one
preaches, let him do it like one who utters the words of God;
if one does some service, let him do it as with strength which
God supplies, so that in everything God may be glorified
through Jesus Christ. To him belong glory and dominion
forever and ever. Amen.

12 Dear friends, do not be surprised that a test of fire is
being applied to you, as though a strange thing were happen-
13 ing to you, but be glad that you are in a measure sharing the
sufferings of the Christ, so that when his glory is revealed you
14 may be triumphantly happy. If you are being abused for the
sake of Christ, you are blessed, because the glorious Spirit of
15 God is resting upon you. For no one of you must suffer as a
16 murderer or thief or criminal or revolutionist, but if a man
suffers for being a Christian, he must not be ashamed of it,
17 but must do honor to God through that name. For the time
has come for the judgment to begin with the household of
God, and if it begins with us, what will be the end of those who
18 refuse God's good news? If it is hard for the upright man to
19 be saved, what will become of the godless and sinful? There-
fore, those who suffer by the will of God must intrust their
souls to a Creator who is faithful, and continue to do what is
right.

5 I appeal therefore to those who are elders among you;
I am their brother-elder and a witness to what the Christ
suffered, and I am to share in the glory that is to be revealed—
2 be shepherds of the flock of God that is among you, not as
though it were forced upon you but of your own free will, and
3 not from base love of gain but freely, and not as tyrannizing
over those in your charge but proving models for the flock;
4 and when the chief shepherd appears, you will receive the
5 glorious wreath that will never fade. You younger men
must show deference to the elders. And you must all clothe
yourselves in humility toward one another, for God opposes
6 the proud, but shows mercy to the humble. Submit humbly,
therefore, to God's mighty hand, so that he may in due time
7 raise you up. Throw all your anxiety upon him, for he cares
8 for you. Be calm and watchful. Your opponent the devil

is prowling about like a roaring lion, wanting to devour you.
Resist him and be strong in the faith, for you know that your 9
brotherhood all over the world is having the same experience
of suffering. And God, the giver of all mercy, who through 10
your union with Christ has called you to his eternal glory,
after you have suffered a little while will himself make you
perfect, steadfast, and strong. His be the dominion forever. 11
Amen.

By Silvanus, our faithful brother, as I think him, I have 12
written you this short letter to encourage you and bear my
testimony that this is what the true mercy of God means.
Stand fast in it. Your sister-church in Babylon, chosen like 13
you, and Mark my son wish to be remembered to you.
Greet one another with a kiss of love. 14

Peace to all of you that are in union with Christ.

THE SECOND LETTER OF PETER

1 Simon Peter, a slave and apostle of Jesus Christ, to those
who through the uprightness of our God and Savior Jesus
2 Christ have been given a faith as privileged as ours; God bless
you and give you perfect peace through the knowledge of God
3 and of Jesus our Lord. For his divine power has given us every
requisite for life and piety, through our coming to know him
4 who through his glory and excellence called us to him. Thus he
has given us his precious and splendid promises so that through
them you may escape the corrupting influences that exist in
the world through passion, and come to share in the divine
5 nature. For this very reason make every effort to supple-
ment your faith with goodness, goodness with knowledge,
6 knowledge with self-control, self-control with steadfastness,
7 steadfastness with piety, piety with a spirit of brotherhood,
8 and the spirit of brotherhood with love. For if you have these
qualities in their fulness, they will make you neither idle
nor unproductive when it comes to the understanding of our
9 Lord Jesus Christ. For whoever lacks these qualities is
blind or near-sighted, and has forgotten that he has been
10 cleansed from his former sins. Therefore, brothers, make all
the greater efforts to make God's call and choice of you certain.
11 For if you have these qualities, you will never stumble, for
then you will be triumphantly admitted to the eternal king-
dom of our Lord and Savior Jesus Christ.

12 Therefore I will always remind you of this, although
you know it and are firmly grounded in the truth that you
13 have. Yet I think it right, as long as I live in my present
14 tent, to arouse you by a reminder, for I know that I must
soon put it away, as our Lord Jesus Christ has shown me.
15 I will also take care that after I am gone you will be able at
16 any time to call these things to mind. For they were no
fictitious stories that we followed when we informed you of
the power of our Lord Jesus Christ and of his coming, but we
17 had been eye-witnesses of his majesty. For when he was

so honored and glorified by God the Father and from the supreme glory there were borne to him such words as these: "This is my Son, my Beloved! He is my Chosen!"—we 18
heard these words borne from heaven when we were with him on that sacred mountain. So we have the message of the 19
prophets more fully guaranteed. Please pay attention to that message as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. You must 20
understand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no prophecy 21
ever originated in the human will, but under the influence of the holy Spirit men spoke for God.

There were false prophets too among the people, just as 2
there will be false teachers among you, who will introduce destructive sects and deny the Master who has bought them, thus bringing on themselves swift destruction. Many people 2
will follow their immoral ways, and they will cause the true way to be maligned. In their greed they will exploit you with 3
pretended arguments. From of old their condemnation has not been idle, and their destruction has not slumbered. For 4
if God did not spare angels when they sinned, but plunged them into Tartarus, and committed them to dark dungeons to await their doom, and if he did not spare the ancient world, 5
but preserved Noah, a preacher of righteousness, and seven others, when he brought the flood upon the godless world; and if he condemned the cities of Sodom and Gomorrah, and 6
overwhelmed them with ashes, as a warning to ungodly men of what was to come, and saved the upright Lot who was so 7
distressed by the immoral conduct of unprincipled men—for 8
as long as that upright man lived among them, day after day his upright soul was tormented by what he saw and heard of their lawless actions—then the Lord knows how to rescue 9
God-fearing people from trial and to punish wrongdoers while they are being kept for the Day of Judgment, especially 10
those who yield to their physical nature and indulge in passions that defile them, and despise authority. Rash, headstrong men! They stand in no awe of majesty, but deride beings against whom even angels far superior to these 11
beings in strength and power bring no abusive charge before

12 the Lord. These men, like unreasoning animals, mere creatures of instinct created to be caught and killed, abuse what
13 they do not understand and will be destroyed like animals, suffering wrong as the reward for their wrongdoing. They find pleasure in the indulgence of the moment; they are a stain and a disgrace, and they revel in their deceit while they join in your
14 religious meals. They have eyes for nobody but adulterous women—eyes insatiable in sin. They lure unsteadfast souls. Their hearts are trained in greed. They are accursed!
15 They have left the straight path and gone astray. They have followed the path of Balaam, the son of Beor, who set his
16 heart on dishonest gain, but he was rebuked for his offense; a dumb animal spoke with a human voice and checked the
17 prophet's madness. Such men are dried-up springs, clouds driven before the storm, and they are doomed to utter
18 darkness. They utter arrogant nonsense and use physical cravings to lure into immorality men who are just escaping
19 from among those who live in error; promising them freedom when they are themselves slaves of destruction; for a man is
20 the slave of whatever overcomes him. For if after men have escaped the corrupting influences of the world through the knowledge of the Lord and Savior Jesus Christ, they again become entangled in them and are overcome by them, their
21 final condition is worse than their former one. For it would have been better for them never to have known the way of uprightness than after knowing it to have turned their backs upon the sacred command with which they had been intrusted.
22 What has happened to them shows the truth of the proverb, "A dog returns to what he has vomited up, and a sow that has washed goes back to wallow in the mire."

3 This is the second letter, dear friends, that I have now written to you, in the effort to arouse your unsullied minds
2 to remember the things foretold by the holy prophets, and the command of the Lord and Savior through your apostles.
3 First of all, you must understand this, that in the last days mockers will come with their mockeries, going where their
4 passions lead and saying, "Where is his promised coming? For ever since our forefathers fell asleep everything has
5 remained as it was from the beginning of creation!" For

they wilfully ignore the fact that long ago there existed heavens
and an earth which had been formed at God's command
out of water and by water, by which also that world was 6
destroyed, through being flooded with water. But by the 7
same command the present heavens and earth are stored up
for fire, and are kept for the day when godless men are to be
judged and destroyed.

But do not overlook this one fact, dear friends, that with 8
the Lord one day is like a thousand years and a thousand
years are like one day. The Lord is not slow about his 9
promise, in the sense that some men think; he is really
showing his patience with you, because he does not want any
to perish, but wishes all men to be brought to repentance.
The Day of the Lord will come like a thief; on it the heavens 10
will pass away with a roar, the heavenly bodies will burn up
and be destroyed, and the earth and all its works will melt
away. If all these things are to be dissolved in this way, what 11
holy and pious lives you ought to lead, while you await and 12
hasten the coming of the Day of God, which will cause the
heavens to burn up and dissolve and the heavenly bodies to
blaze and melt! In fulfilment of his promise we expect new 13
heavens and a new earth, where uprightness will prevail.

Therefore, dear friends, while waiting for this, make 14
every effort to be found by him unstained, irreproachable,
and at peace. Look upon our Lord's patience as salvation, 15
just as our dear brother Paul, with the wisdom that God gave
him, wrote you to do, speaking of it as he does in all his letters. 16
There are some things in them hard to understand, which
ignorant, unsteadfast people twist to their own ruin, just as
they do the rest of the Scriptures. So you, dear friends, now 17
that you are forewarned, must be on your guard against being
led away by the errors of unprincipled men and losing your
present firmness. You must grow in the blessing and 18
knowledge of our Lord and Savior Jesus Christ. Glory to
him now and forever.

THE FIRST LETTER OF JOHN

1 It is what existed from the beginning, that we announce;
what we have heard, what we have seen with our own eyes,
what we have beheld, and touched with our hands; it is the
2 very message of life—for life has been revealed, and we
have seen it and testify to it and announce to you that
eternal life that was with the Father and has been revealed
3 to us—it is what we have seen and heard that we announce
to you also, so that you may share our fellowship, for our
fellowship is with the Father and with his Son Jesus Christ,
4 and we write this to you to make your happiness complete.
5 This is the message that we heard from him and announce
to you: God is light; there is no darkness in him at all.
6 If we say, "We have fellowship with him," and yet live
7 in darkness, we are lying and not living the truth. But if
we live in the light, just as he is in the light, we have fellowship
with one another, and the blood of Jesus his Son cleanses us
8 from every sin. If we say, "We are without any sin," we are
9 deceiving ourselves, and there is no truth in our hearts. If we
acknowledge our sins, he is upright and can be depended on to
10 forgive our sins and cleanse us from everything wrong. If
we say, "We have not sinned," we are making him a liar,
and his message is not in our hearts.

2 My dear children, I am writing you this so that you may
not sin; yet if anyone does sin, we have in Jesus Christ one
2 who is upright and will intercede for us with the Father. He
is himself an atoning sacrifice for our sins, and not only for
3 ours but also for the whole world. This is how we can be
4 sure that we know him—by obeying his commands. Who-
ever says, "I know him," but does not obey his commands,
5 is a liar, and there is no truth in his heart; but whoever obeys
his message really has the love of God in perfection in his
heart. This is the way we can be sure that we are in union
6 with him; whoever says "I am always in union with him"
must live just as he lived.

Dear friends, it is no new command that I am writing 7
you, but an old one that you have had from the beginning.
That old command is the same as the message you have
heard. Yet it is a new command that I am writing you; 8
it is newly realized in him and in yourselves, for the darkness
is passing and the true light is already shining.

Whoever says, "I am in the light," and yet hates his brother, 9
is still in darkness. Whoever loves his brother is always in the 10
light and puts no hindrance in anyone's way. But whoever hates
his brother is in darkness, and is living in darkness, and he does 11
not know where he is going, for the darkness has blinded his eyes.

I am writing to you, dear children, because your sins have 12
been forgiven for his sake. I am writing to you, fathers, 13
because you know him who has existed from the beginning.
I am writing to you, young men, because you have been
victorious over the evil one. I write to you, children, because
you know the Father. I write to you, fathers, because you 14
know him who has existed from the beginning. I write to
you, young men, because you are strong, and God's message
is always in your hearts, and you have been victorious over
the evil one. Do not love the world or what is in the world. 15
If anyone loves the world, there is no love for the Father in
his heart, for all that there is in the world, the things that 16
our physical nature and our eyes crave, and the proud display
of life—these do not come from the Father, but from the
world; and the world with its cravings is passing away, but 17
whoever does God's will will endure forever.

Children, it is the last hour. You have heard that 18
Antichrist is coming, and many Antichrists have indeed
appeared. So we may be sure that it is the last hour. They 19
have gone out from our number, but they did not really belong
to us. For if they had, they would have stayed with us.
It was to make it clear that none of them really belonged to
us that they withdrew. But you have been anointed by the 20
Holy One. You all know the truth; I do not write to you 21
because you do not know it, but because you do know it,
and because no lie can come from the truth.

Who is such a liar as the man who denies that Jesus is the 22
Christ? He is the real Antichrist—the man who disowns

23 the Father and the Son. No one who disowns the Son can
have the Father. Whoever acknowledges the Son has the
24 Father too. Keep what you have heard from the beginning
in your hearts; then you will always be in union with the
25 Son and the Father. And what he himself has promised us
is eternal life.

26 I write you this with reference to those who are trying
to mislead you. You still retain in your hearts the anointing
with the Spirit that you received from him, and you do not
27 need to have anyone teach you. But just as that anointing
of his teaches you about everything, and as it is true and no
falsehood, keep in union with him just as it has taught you to
28 do. Now, dear children, keep in union with him, so that
if he appears, we may have confidence and not shrink from
29 him in shame when he comes. If you know that he is
upright, you may be sure that everyone who acts uprightly
is his child.

3 Think what love the Father has had for us, in letting us
be called God's children, for that is what we are. This is
why the world does not know what we are—because it has
2 never come to know him. Dear friends, we are God's children
now; it has not yet been disclosed what we are to be. We
know that if he appears, we shall be like him, for we shall see
3 him as he is. And everyone who possesses this hope in him
tries to make himself as pure as he is.

4 Whoever commits sin disobeys law; sin is disobedience to
5 law. You know that he appeared to take our sins away, and
6 that there is no sin in him. No one who keeps in union with
him sins. Anyone who sins has never seen him or come to
7 know him. Dear children, let no one mislead you; whoever
8 acts uprightly is upright, just as he is upright. Whoever
commits sin is a child of the devil, for the devil has sinned
from the beginning. This is why the Son of God appeared—
to undo the devil's work.

9 No one who is a child of God commits sin, for God's nature
remains in his heart, and he cannot sin, because he is a child
10 of God. This is how the children of God and those of the
devil can be distinguished: No one who does not act uprightly
11 or who does not love his brother is a child of God. For the

message you have heard from the beginning is this: We must
love one another. We must not be like Cain who was a 12
child of the evil one, and butchered his brother. And why
did he butcher him? Because his own actions were wicked
and his brother's upright.

You must not be surprised, brothers, if the world hates 13
you! We know that we have passed out of death into life, 14
because we love our brothers. Anyone who does not love is
still in death. Whoever hates his brother is a murderer, and 15
you know that no murderer can have eternal life remain in
his heart. We know what love means from the fact that he 16
laid down his life for us; so we also ought to lay down our
lives for our brothers. But if someone who is rich sees his 17
brother in need and closes his heart against him, how can he
have any love for God in his heart? Dear children, let us love 18
not with words or lips only but in reality and truth.

From that we can be sure that we are on the side of the 19
truth, and satisfy our consciences in God's sight, if they 20
condemn us for anything, for God is greater than our con-
sciences, and he knows all. Dear friends, if our consciences 21
do not condemn us, we approach God with confidence, and 22
we obtain from him whatever we ask for, because we are
obeying his commands and doing the things that please him.
His command is this—that we are to believe in his Son 23
Jesus Christ, and love one another, as he has commanded us
to do. All who obey his commands keep in union with him, 24
and he does with them; and this is how we know that he
keeps in union with us—by the Spirit which he has given us.

Dear friends, do not believe every inspired utterance, but 4
test the utterances to see whether they come from God, for
many false prophets have come out into the world. You can 2
tell the Spirit of God in this way: all inspiration that acknowl-
edges that Jesus Christ has come in human form comes from
God, and any inspired utterance that does not acknowledge 3
Jesus does not come from God; it is the inspiration of the
Antichrist. You have heard that it was coming, and here
it is already in the world.

You are children of God, dear children, and you have 4
been victorious over these men, for he who is in our hearts is

greater than he who is in the world. They are children of the
world; that is why they speak as the world directs, and the
world listens to them. We are God's children. Whoever
knows God listens to us; whoever is not a child of God will not
listen to us. In this way we can tell what is inspired by truth
from what is inspired by error.

Dear friends, let us love one another, for love comes
from God, and everyone who loves is a child of God and knows
God. Whoever does not love does not know God, for God is
love. God's love for us has been revealed in this way—that
God has sent his only Son into the world, to let us have life
through him. The love consists not in our having loved God,
but in his loving us and sending his Son as an atoning sacrifice
for our sins.

Dear friends, if God has loved us so, we ought to love
one another. No one has ever seen God; yet if we love one
another, God keeps in union with us and love for him
attains perfection in our hearts. This is the way we know
that we keep in union with him and he does with us—because
he has given us some of his Spirit. We have seen and can
testify that the Father has sent the Son to be Savior of the
world. If anyone acknowledges that Jesus Christ is the Son
of God, God keeps in union with him and he with God. So
we know and believe in the love God has for us.

God is love, and whoever continues to love keeps in union
with God, and God with him. Love attains perfection in us,
when we have perfect confidence about the Day of Judgment,
because here in this world we are living as he lives. There is
no fear in love, but perfect love drives out fear. For fear
suggests punishment and no one who feels fear has attained
perfect love. We love because he loved us first. If anyone
says, "I love God," and yet hates his brother, he is a liar;
for whoever does not love his brother whom he has seen
cannot love God whom he has not seen. This is the command
that we get from him, that whoever loves God must love his
brother also.

Everyone who believes that Jesus is the Christ is a child
of God, and everyone who loves the Father loves those who are
his children. This is how we can be sure that we love the

children of God: it is by loving God and obeying his commands. For loving God means obeying his commands, and 3
his commands are not burdensome, for every child of God is 4
victorious over the world. Our faith is the victory that has
triumphed over the world. For who is there that is victorious 5
over the world except the man who believes that Jesus is the
Son of God? It was he, Jesus Christ himself, who came in 6
water and in blood; not in water only, but in water and in
blood. The Spirit also testifies to this, for the Spirit is truth.
For there are three that testify to it, the Spirit, the water, 8
and the blood, and the three are at one. If we accept the 9
testimony of men, the testimony of God is stronger still; for
the value of God's testimony lies in this, that he has testified
to his Son. Whoever believes in the Son of God possesses 10
that testimony in his heart. Anyone who will not believe
God has made him a liar, for he has refused to believe the
testimony that God has borne to his Son. And that testi- 11
mony is that God has given us eternal life, and that this life
is found in his Son. Whoever has the Son has life; whoever 12
has not the Son has not life.

I have written this so that you who believe in the Son of 13
God may know that you have eternal life. And we have 14
confidence in him, that if we ask him for anything that is in
accordance with his will, he will listen to us. And if we know 15
that he listens to whatever we ask him for, we know that the
requests we have made of him are granted. If anyone sees 16
his brother committing any sin except a deadly one, he will
ask and obtain life for him—provided the sin is not a deadly
one. There is such a thing as deadly sin; I do not say that a
man should pray about that. Any wrongdoing is sin, but 17
there are sins that are not deadly.

We know that no child of God commits sin, but the fact 18
that he is God's child protects him, and the evil one cannot
touch him. We know that we are children of God, while the 19
whole world is under the power of the evil one. And we know 20
that the Son of God has come, and has given us power to
recognize him who is true; and we are in union with him
who is true, through his Son, Jesus Christ. He is the true
God and eternal life. Dear children, keep away from idols. 21

THE SECOND LETTER OF JOHN

1 The Elder to the chosen lady and her children, whom I
truly love—and not only I but all who know the truth—
2 because of the truth that stays in our hearts and will be with
3 us forever; blessing, mercy, and peace be with us from God
the Father and Jesus Christ, the Father's Son, in truth and
love.

4 It makes me exceedingly happy to find that some of your
children are guided by truth, just as we have been commanded
5 to be by the Father. And now I beg you, my lady—not as
though I were writing you any new command, but one which
we have had from the beginning—let us love one another.
6 Love means this, that we be guided by his commands. The
command, as you have heard from the beginning, is to be
7 guided by love. For many impostors have gone out into the
world—men who do not acknowledge the coming of Jesus
Christ in human form. That is the mark of the impostor and
8 the Antichrist. Look out for yourselves, take care not to
lose what we have worked for, but make sure that you are paid
9 for it in full. Anyone who goes too far and does not keep to
the teaching of Christ has not God. It is the man who holds
10 to the teaching who has both the Father and the Son. If
anyone comes to you without bringing this teaching, do not
11 let him come into the house or bid him good morning. For
anyone who bids him good morning shares in his wicked work.

12 Though I have a great deal to write to you, I would
rather not write it with paper and ink, but I hope to come
to see you, and talk with you face to face, so that your
13 happiness may be complete. The children of your chosen
sister wish to be remembered to you.

THE THIRD LETTER OF JOHN

The Elder to my dear friend Gaius, whom I truly love. 1
Dear friend, it is my prayer that everything is going well 2
with you and that you are well; I know it is well with your
soul. For it makes me exceedingly happy to have some 3
brothers come and testify to the truth of your life, for you are
guided by truth. I know of no greater blessing than hearing 4
that my children are being guided by the truth.

Dear friend, it is loyal of you to do anything you can for 5
the brothers, especially as they are strangers; they have 6
testified before the church to your love. Please see them off
on their journey in a way appropriate to God's service. For 7
they have started out for the sake of the cause, and they are
accepting nothing from the heathen. So we ought to support 8
such men, to show that we are ready to co-operate with the
truth.

I have written briefly to the church, but Diotrephes who 9
likes to be their leader will not accept what I say. So if I 10
come, I will bring up the things that he is doing, and how he
is maliciously accusing me. Not content with that, he
refuses to welcome the brothers himself, and he is interfering
with those who want to do so, and has them put out of the
church.

Dear friend, do not follow bad examples, but good ones. 11
The man who does right is a child of God; the man who does
wrong has never seen God. Everybody testifies to Demetrius; 12
the truth itself does; I testify to him too, and you know that
my testimony to him is true.

I have a great deal to write to you, but I do not want 13
to write it with pen and ink; I hope to see you very soon and 14
and we will talk face to face. Goodbye. Our friends wish
to be remembered to you. Remember me to our friends,
every one.

THE LETTER OF JUDE

1 Jude, a slave of Christ Jesus, and the brother of James,
to those who have been called, who are dear to God the
Father and have been kept through union with Jesus Christ;
2 may mercy, peace, and love be granted you in abundance.
3 Dear friends, I was just on the point of writing to you
about our common salvation, when it became necessary for
me to write and appeal to you to come to the defense of the
faith that has once for all been intrusted to God's people.
4 For some people have sneaked in among us—their doom
was foretold long ago—godless persons, who turn the mercy
of our God into an excuse for immorality, and disown our
only Master and Lord, Jesus Christ.
5 Now I want to remind you, though you know it all
already, that he who brought the people safely out of the land
of Egypt afterward destroyed the ones who did not believe,
6 and the angels who neglected their responsibilities and
abandoned their homes he has put in everlasting chains to be
7 kept in darkness for the judgment of the great Day, just as
Sodom and Gomorrah and the neighboring towns which like
them indulged in immorality and unnatural vice stand as a
warning, in undergoing the punishment of eternal fire.
8 In that same way these dreamers defile the body, make
9 light of authority, and deride majesty. The archangel
Michael himself, when he had the dispute with the devil about
Moses' body, did not venture to condemn him for blasphemy;
10 he only said, "May the Lord rebuke you!" But these people
deride anything they do not understand, and the things they
know by instinct, like unreasoning animals, they use for their
11 own destruction. Alas for them, for they follow Cain's path,
they plunge into Balaam's error for gain, and they perish in
12 rebelliousness like Korah's. They are stains on your religious
meals, where they carouse together, boldly attending to no
one but themselves; rainless clouds driven before the wind;
13 leafless trees without fruit, doubly dead, and uprooted; wild

sea waves foaming up their own shame; wandering stars doomed forever to utter darkness.

Of them also Enoch, in the seventh generation from Adam, 14
prophesied, when he said, "See! The Lord comes with his
holy myriads to execute judgment upon all, and to convict 15
all the godless of all the godless deeds they have done, and of
all the harsh things that godless sinners have said against
him."

These men are grumblers, dissatisfied with life. They 16
go where their passions lead, their talk is arrogant and they
cultivate people in the hope of gain.

But you, dear friends, must remember what was foretold 17
by the apostles of our Lord Jesus Christ, for they said to you, 18
"In the last times there will be mockers who will go where
their own godless passions lead." These are the men who 19
create division; they are animal and devoid of the Spirit.
But you, dear friends, must build yourselves up on the 20
foundation of your most holy faith and pray in the holy Spirit,
and keep in the love of God, and wait for the mercy of our 21
Lord Jesus Christ, to bring you to eternal life. Those whom 22
you pity in their uncertainty, save, snatching them out of the
fire, and look on others with pity mixed with fear, loathing 23
even the clothes their animal nature has stained.

Now to him who is able to keep you from stumbling and 24
to make you stand in his presence irreproachable and tri-
umphant—to the one God our Savior be glory, majesty, 25
power, and authority through Jesus Christ our Lord now and
forever and ever. Amen.

THE REVELATION OF JOHN

1 A revelation made by Jesus Christ which God gave him
to disclose to his slaves of what must very soon happen.
2 He sent and communicated it by his angel to his slave John,
who testifies to what he saw—to the message of God and
3 the testimony of Jesus Christ. Blessed be the man who reads
this prophecy and those who hear it read and heed what is
written in it, for the time is near.

4 John to the seven churches in Asia, blessing and peace
to you from him who is and was and is coming, and from
5 the seven spirits before his throne, and from Jesus Christ the
trustworthy witness, the firstborn of the dead, and the
sovereign of the kings of the earth. To him who loves us
6 and has released us from our sins by his blood—he has made
us a kingdom of priests for his God and Father—to him be
7 glory and power forever. Amen. See! He is coming on the
clouds, and every eye will see him, even the men who pierced
him, and all the tribes of the earth will lament over him. So
it is to be. Amen.
8 "I am the Alpha and the Omega," says the Lord God,
who is and was and is coming, the Almighty.
9 I, John, your brother and companion in the distress, the
kingdom, and the endurance that Jesus brings, found myself
on the island called Patmos, for uttering God's message and
10 testifying to Jesus. On the Lord's day I fell into a trance,
11 and I heard a loud voice like a trumpet behind me say,
"Write what you see in a roll and send it to the seven
churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis,
Philadelphia, and Laodicea."
12 I turned to see whose voice it was that was speaking
13 to me, and when I turned I saw seven gold lampstands, and
among the lampstands a being like a man, wearing a long robe,
14 with a gold belt around his breast. His head and hair were

as white as white wool, as white as snow; his eyes blazed
like fire; his feet were like bronze, refined in a furnace, and his 15
voice was like the noise of mighty waters. In his right hand 16
he held seven stars; from his mouth came a sharp double-
edged sword, and his face shone like the sun at noonday.
When I saw him, I fell at his feet like a dead man. But he 17
laid his right hand upon me, and said,

"Do not be afraid. I am the first and the last, the living 18
one. I was dead, yet here I am alive forever and ever. I hold
the keys of death and the underworld. So write what you 19
have seen, what is now and what is to happen hereafter. The 20
secret meaning of the seven stars that you saw in my right
hand, and of the seven gold lampstands is this: The seven
stars are the guardian angels of the seven churches and the
seven lampstands are the seven churches.

"To the angel of the church in Ephesus write: 2

"'He who holds the seven stars in his right hand and goes
about among the seven gold lampstands speaks thus: I know 2
what you have done; your hard work and your endurance.
I know that you cannot tolerate wicked men, and that you
have tested those who claimed to be apostles when they were
not, and have found them to be impostors. You show 3
endurance; you have undergone much for my sake, and you
have not grown weary. But I hold it against you that you 4
do not love as you did at first. So remember how far you 5
have fallen, and repent and do as you did at first, or else I will
come to you and take your lampstand from its place, if you
do not repent. But it is in your favor that you hate the 6
practices of the Nicolaitans, as I do. Let everyone who can 7
hear listen to what the Spirit says to the churches. I will
permit him who is victorious to eat the fruit of the tree of life
that stands in the Paradise of God.'

"To the angel of the church in Smyrna write: 8

"'The first and the last, who died and came to life again,
speaks thus: I know of your distress and poverty—though 9
you are rich!—I know how you are slandered by those who
claim to be Jews when they are not so, but only a synagogue
of Satan! Do not be afraid of what you are going to suffer. 10
See! The devil is going to put some of you into prison to be

tested there, and for ten days to endure persecution. Prove
faithful even unto death and I will give you the crown of life.
11 Let everyone who can hear listen to what the Spirit says to
the churches. He who is victorious will not be hurt by the
second death.'

12 "To the angel of the church in Pergamum write:

"'He who wields the sharp, double-edged sword speaks
13 thus: I know where you live; where Satan has his throne!
Yet you cling to my name and did not renounce your faith
in me even in the days when my faithful Antipas, my witness,
14 was put to death among you—where Satan lives. Yet I hold
it somewhat against you that you have among you some
adherents of the teaching of Balaam, who taught Balak to
entrap the children of Israel into eating meat that had been
15 sacrificed to idols, and into immoral practices. So you also
have among you some who hold the teaching of the
16 Nicolaitans. So repent, or else I will come to you quickly
and make war upon them with the sword that is in my mouth.
17 Let everyone who can hear listen to what the Spirit says to
the churches. I will give him who is victorious some of the
hidden manna, and I will give him a white pebble with a new
name written on it which no one knows except the man who
receives it.

18 "To the angel of the church in Thyatira write:

"'The Son of God, whose eyes blaze like fire, and whose
19 feet are like bronze, speaks thus: I know the things you do,
your love and faithfulness and helpfulness and endurance,
and I know that you are now doing more than you did at first.
20 But I hold it against you that you tolerate that Jezebel of a
woman who claims to be inspired and who is misleading my
slaves and teaching them to practice immorality and to eat
21 meat that has been sacrificed to idols. I have given her
time to repent, but she refuses to repent of her immorality.
22 See! I am going to lay her on a sick bed, and to bring great
distress upon those who share her immorality, unless they
23 repent of her practices, and I will strike her children dead.
Then all the churches will know that I am he who searches
men's hearts and minds, and I will repay each of you for what
24 you have done. But to the rest of you at Thyatira, who do

not hold this teaching and have not learned the "deep things"
of Satan, as they call them—to you I say, I have no fresh
burden to lay on you, but keep hold of what you have, until 25
I come. To him who is victorious and continues to the end 26
to do the things that please me, I will give authority over the
heathen—just such authority as I received from my Father; 27
he will shepherd them with an iron staff, and shatter them like 28
earthen jars!—and I will give him the morning star. Let 29
everyone who can hear listen to what the Spirit says to the
churches.'

"To the angel of the church in Sardis write: 3

"'He who holds the seven spirits of God and the seven
stars speaks thus: I know what you are doing; you are sup-
posed to be alive, but you are dead. Wake up, and strengthen 2
what is left, although it is already on the point of death, for
I have found nothing you have done complete in the sight of
my God. So remember what you received and heard, and 3
obey it, and repent. If you do not wake up, I will come
like a thief, and you will not know at what hour I am coming
upon you. Yet you have a few at Sardis who have not 4
soiled their clothes. They will walk with me clad in white,
for they deserve to. He who is victorious will be clothed thus, 5
in white clothing, and I will not erase his name from the book
of life, but I will acknowledge him as mine in the presence
of my Father and his angels. Let everyone who can hear 6
listen to what the Spirit says to the churches.'

"To the angel of the church in Philadelphia write: 7

"'He who is holy and true, who carries the key of
David, who opens and no one shall shut, and shuts and no one
shall open, speaks thus: I know what you are doing. See! 8
I have put before you an open door that no one can close. I
know that you have little strength, but you have obeyed my
message and you have not disowned my name. I will make 9
some who belong to that synagogue of Satan and claim to be
Jews when they are not so, but are lying—I will make them
come and bow down at your feet, and learn that I loved you. 10
Because you have kept in mind the message of what I endured,
I also will keep you safe in the time of testing that is going to
come upon the whole world, to test the inhabitants of the

11 earth. I am coming soon. Keep hold of what you have, so
12 that no one may deprive you of your crown. I will make him
who is victorious a pillar in the temple of my God; he shall
never go out of it again. I will write on him the name of my
God and the name of the city of my God—the new Jerusalem,
which is to come down out of heaven from my God—and my
13 new name. Let everyone who can hear listen to what the
Spirit says to the churches.'

14 "To the angel of the church in Laodicea write:

"'The Amen, the true and faithful witness, the origin of
15 God's creation, speaks thus: I know what you are doing,
and that you are neither cold nor hot. I wish you were either
16 cold or hot! As it is, since you are tepid and neither cold
17 nor hot, I am going to spit you out of my mouth! Because
you say, "I am rich, I have become wealthy, I need nothing,"
and you do not know that it is you that are wretched, pitiable,
18 poor, blind, and naked, I advise you to buy of me gold that
has been tested with fire, so that you may be rich, and white
clothes to put on, to keep your shameful nakedness from being
19 seen, and salve to put on your eyes, to make you see. I
reprove and discipline all whom I love. So be earnest and
20 repent. Here I stand knocking at the door. If anyone
listens to my voice and opens the door, I will be his guest and
21 dine with him, and he with me. I will permit him who is
victorious to take his seat beside me on my throne, just as I
have been victorious and taken my seat beside my Father
22 on his throne. Let everyone who can hear listen to what
the Spirit says to the churches.'"

4 Afterward I had another vision: There was a door
standing open in the heavens and the first voice like a trumpet
that I had heard speak to me, said,

"Come up here, and I will show you what must take
place."

2 Immediately after this I found myself in a trance, and
3 there stood a throne in heaven with a being seated on it. The
one who was seated on it looked like jasper and sardius, and
around the throne was a halo of the color of an emerald.
4 Around the throne were twenty-four thrones, with twenty-four

elders seated on them, clothed in white and with gold crowns on their heads. Out from the throne came flashes of lightning, 5
rumblings, and peals of thunder. In front of the throne seven blazing lamps were burning; they are the seven spirits of God. In front of the throne was what looked like a sea of glass, like 6
crystal. Around the throne, in the middle of each side, were four animals covered with eyes in front and behind. The 7
first animal was like a lion, the second was like an ox, the third had a face like a man's, and the fourth was like an eagle flying. The four animals have each of them six wings, and they are 8
covered with eyes all over and underneath their wings. And day and night they never cease to say,

"Holy, holy, holy is the Lord God, the Almighty, who was and is and is coming."

And whenever the animals offer glory, honor, and thanks- 9
giving to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is 10
seated on the throne, and worship him who lives forever and ever, and they throw down their crowns before the throne, and say,

"You are worthy, our Lord and God, to receive glory, 11
honor, and power, for you created all things; by your will they existed and were created."

Then I saw lying in the right hand of him who was seated 5
on the throne a roll with writing on both sides, sealed with seven seals. And I saw a mighty angel announcing in a loud 2
voice,

"Who is fit to open the roll and break its seals?"

But no one in heaven or on earth or underneath the earth 3
could open the roll or look into it. Then I cried bitterly 4
because no one could be found fit to open the roll or look into it. But one of the elders said to me, 5

"Do not cry! See! The lion who is of the tribe of Judah, of the line of David, has been victorious so that he can open the roll and break its seals."

Then I saw standing in the center of the throne and of the 6
four animals and of the elders a Lamb which seemed to have been slaughtered. He had seven horns and seven eyes; these are the seven spirits of God, which are sent on errands to all

parts of the earth. He came and took the roll from the right
hand of him who was seated on the throne. When he took the
roll, the four animals and the twenty-four elders fell down
before the Lamb, each with a harp and gold bowls full of
incense, that is, of the prayers of God's people. Then they
sang a new song:

"You deserve to take the roll and open its seals, for you
have been slaughtered, and with your blood have bought for
God men from every tribe, tongue, people, and nation, and
have made them a kingdom of priests for our God, and they
are to reign over the earth."

Then in my vision I heard the voices of many angels
surrounding the throne, the animals, and the elders, number-
ing myriads of myriads and thousands of thousands, saying
in a loud voice,

"The Lamb that was slaughtered deserves to receive
power, wealth, wisdom, might, honor, glory, and blessing."

Then I heard every creature in heaven, on earth, under-
neath the earth, and on the sea, and all that they contain, say,

"Blessing, honor, glory, and power to him who is seated
on the throne and to the Lamb forever and ever!"

The four animals said,

"Amen!"

And the elders fell down and worshiped.

6 In my vision, when the Lamb broke the first of the seven
seals, I heard the first of the four animals say with a voice
like thunder,

"Come!"

Then I saw a white horse, and its rider carried a bow.
He was given a crown, and he rode forth as a victor to conquer.

When he broke the second seal, I heard the second animal
say,

"Come!"

And another horse came forth, bright red, and its rider
was given power to take peace away from the earth, and make
men slaughter one another; he was given a great sword.

When he broke the third seal, I heard the third animal
say,

"Come!"

And there I saw a black horse, and its rider had a pair of scales in his hand, and I heard a voice which seemed to come 6
from the midst of the four animals say,
"Wheat at a dollar a quart, and barley three quarts for a dollar, but you must not injure the oil and wine!"
When he broke the fourth seal, I heard the voice of the 7
fourth animal say,
"Come!"
And there I saw a horse the color of ashes, and its rider's 8
name was Death, and Hades followed him. They were given power over one quarter of the earth, to kill the people with sword, famine, death, and the wild animals of the earth.
When he broke the fifth seal, I saw underneath the altar 9
the souls of those who have been slaughtered on account of God's message and for adhering to the testimony. They 10
cried out in a loud voice,
"Holy and true Master, how long is it to be before you judge the inhabitants of the earth and avenge our blood?"
Then each of them was given a white robe and they were 11
told to be quiet a little while longer, until the number of their fellow-slaves and their brothers, who were to be killed as they had been, should be complete.
When he broke the sixth seal I saw that there was a great 12
earthquake. The sun turned black as sackcloth; the full moon became like blood; the stars of the sky fell upon the 13
earth just as a fig tree drops its unripe figs when it is shaken by a strong wind; the sky was torn apart and rolled up like a 14
roll; and every mountain and island was dislodged from its place. The kings of the earth, the nobles, the officers, the 15
rich, the strong—everybody, slave and free—hid themselves in the caves and among the rocks of the mountains. And they 16
said to the mountains and the rocks,
"Fall on us, and conceal us from the sight of him who is seated on the throne, and from the anger of the Lamb, for the 17
great day of their anger has come, and who can escape?"
After that I saw four angels standing at the four corners 7
of the earth holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. Then I saw another angel ascend from the east with 2

the seal of the living God, and he cried out in a loud voice to
the four angels who had it in their power to harm the earth
and the sea,
3 "Do not harm the earth or the sea or the trees until we
mark the slaves of our God on their foreheads."
4 I heard that the number of those that were marked with
the seal was 144,000. They were from every tribe of the
5 children of Israel: 12,000 from the tribe of Judah that were
marked; 12,000 from the tribe of Reuben; 12,000 from the
tribe of Gad; 12,000 from the tribe of Asher; 12,000 from the
7 tribe of Naphtali; 12,000 from the tribe of Manasseh; 12,000
from the tribe of Symeon; 12,000 from the tribe of Levi;
8 12,000 from the tribe of Issachar; 12,000 from the tribe of
Zebulon; 12,000 from the tribe of Joseph; 12,000 from the
tribe of Benjamin.
9 After that I saw a great crowd which no one could count
from every nation, tribe, people, and language, standing
before the throne and before the Lamb, wearing white robes,
10 with palm branches in their hands, and they cried in a loud
voice,
"Our deliverance is the work of our God who is seated
on the throne, and of the Lamb!"
11 Then all the angels stood around the throne and the elders
and the four animals, and fell on their faces before the throne
12 and worshiped God, saying,
"Amen! Blessing, glory, wisdom, thanksgiving, honor,
power, and strength be to our God forever and ever Amen!"
13 Then one of the elders addressed me and said,
"Who are these people dressed in white robes, and where
do they come from?"
14 I said to him,
"You know, my lord."
He said to me,
"They are the people who come through the great persecu-
tion, who have washed their robes white in the blood of the
15 Lamb. That is why they are before the throne of God, and
serve him day and night in his temple, and he who is seated on
16 the throne will shelter them. They will never be hungry or
thirsty again, and never again will the sun or any burning

heat distress them, for the Lamb who is in the center of the 17
throne will be their shepherd, and will guide them to springs
of living water, and God will wipe every tear from their eyes."

When he broke the seventh seal, there was silence in 8
heaven for about half an hour. Then I saw the seven angels 2
who stood before God, and seven trumpets were given to
them.

Then another angel with a gold censer came and stood at 3
the altar, and he was given a great quantity of incense so that
he might mingle it with the prayers of all the saints on the altar
of gold that stood before the throne. So the smoke of the 4
incense went up before God from the angel's hand for the
prayers of the saints. Then the angel took the censer and 5
filled it with fire from the altar, and emptied it upon the
earth, and there followed peals of thunder, rumblings, flashes
of lightning, and an earthquake.

Then the seven angels with the seven trumpets prepared 6
to blow them.

The first blew his trumpet, and there was a storm of hail 7
and fire mixed with blood, and it fell upon the earth, and
one third of the earth was burned up, and one third of the trees
were burned up, and all the green grass was burned up.

Then the second angel blew his trumpet, and what looked 8
like a great mountain ablaze with fire was thrown into the sea,
and one third of the sea turned into blood, and one third of 9
all the live creatures in the sea perished, and one third of the
ships were destroyed.

Then the third angel blew his trumpet, and there fell 10
from the sky a great star blazing like a torch, and it fell upon
one third of the streams and the springs of water. The star 11
is called Apsinthus, that is, Wormwood. Then one third of
the waters turned to wormwood, and numbers of people died
of the waters, for they had turned bitter.

Then the fourth angel blew his trumpet, and one third of 12
the sun was blasted, and one third of the moon and one third
of the stars, so that one third of them were darkened, and
there was no light for one third of the day and of the night.

Then in my vision I heard an eagle flying in midair say 13
in a loud voice,

"Alas! Alas! Alas for the inhabitants of the earth,
because of the other blasts of the three angels who are going
to blow their trumpets!"

9 Then the fifth angel blew his trumpet, and I saw a star
that had fallen on the earth from the sky. He was given the
2 key to the pit of the abyss, and he opened the pit of the abyss,
and smoke like the smoke of a great furnace poured up out of
the pit, and the sun and the air were darkened by the smoke
3 from the pit. Out of the smoke locusts descended upon the
4 earth, but with powers like those of earthly scorpions. They
were told not to harm the grass of the earth or any plant or
tree, but only the men who did not have the mark of God's
5 seal upon their foreheads. They were not allowed to kill
anyone, but only to torture them for five months, and the
torture they inflicted was like that caused by a scorpion when
6 it stings a man. In those days men will seek death and never
find it. They will want to die, but death will fly from them.
7 In appearance the locusts were like war-horses armed for
battle; on their heads were what appeared to be crowns like
8 gold; their faces were like human faces; they had hair like
9 a woman's; their teeth were like those of lions; their breasts
were like iron breastplates, and the noise of their wings was
like the noise of a great number of chariots and horses rushing
10 into battle. They had tails and stings like scorpions; it was
in their tails that their power lay to harm men for five months.
11 They had over them as king the angel of the abyss, whose name
in Hebrew is Abaddon, but in Greek he is called Apollyon.

12 The first woe is past. See! Two woes are yet to come.

13 Then the sixth angel blew his trumpet, and I heard a
voice from the corners of the altar of gold that was before
14 God say to the sixth angel who had the trumpet,

"Release the four angels that are bound at the great
river Euphrates."

15 Then the four angels who were held in readiness for that
hour and day and month and year were let loose to kill one
16 third of mankind. The number of the hosts of horsemen was
17 twice 10,000 times 10,000; I heard their number. And this
was how the horses and their riders looked in my vision: Their
breast-plates were fire red, dark blue, and yellow. The horses'

heads were like lions' heads, and fire, smoke, and sulphur poured from their mouths. One third of mankind were killed by these three plagues—the fire, smoke, and sulphur that poured from their mouths. For the power of the horses lay in their mouths and their tails; their tails were like snakes, and they had heads with which they hurt people. Yet what was left of mankind, those who escaped being killed by these plagues, did not repent of the works of their hands and give up worshiping demons and gold, silver, bronze, stone, and wooden idols, which cannot either see or hear or move, and they did not repent of their murders, or their magic arts, or their immorality, or their thefts.

Then I saw another mighty angel descend from heaven. He was clothed in a cloud, and a rainbow encircled his head. His face was like the sun, his legs were like pillars of fire, and he had a little scroll open in his hand. He set his right foot on the sea and his left foot on the land, and he uttered a great shout like the roar of a lion; and when he shouted, the seven thunders raised their voices. When the seven thunders had spoken, I was going to write it down, but I heard a voice from heaven say,

"Seal up what the seven thunders have said! Do not write it down!"

Then the angel, whom I had seen standing on the sea and on the land, raised his right hand to heaven, and swore by him who lives forever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, that there should be no more delay, but at the time when the seventh angel spoke, when he should blow his trumpet, then God's mysterious purpose, the good news of which he gave to his slaves the prophets, would be accomplished. Then the voice that I had heard from heaven spoke to me again, and said,

"Go and take the little scroll that lies open in the hand of the angel who is standing on the sea and on the land."

So I went up to the angel and told him to give me the little scroll. And he said to me,

"Take it and eat it; it will be bitter in your stomach, but in your mouth it will taste as sweet as honey."

10 So I took the little scroll from the angel's hand and ate
it, and it did taste as sweet as honey, but when I had eaten it,
11 it made my stomach bitter. Then they said to me,
"You must prophesy again about many peoples, nations,
languages, and kings!"
11 Then I was given a measuring rod like a staff, and I was
told,
"Rise and measure the temple of God and the altar,
2 and count those who worship there, but leave out the court
outside the temple; do not measure that, for it has been given
up to the heathen, and for forty-two months they will trample
3 on it. And I will permit my two witnesses, clothed in sack-
cloth, to prophesy for 1,260 days."
4 They are the two olive trees and the two lampstands
5 that stand before the Lord of the earth. If anyone tries to
hurt them fire comes out of their mouths and consumes their
enemies; if anyone tries to hurt them, he will certainly be
6 killed in that way. They have the power to shut up the sky,
so that no rain will fall during the days when they are proph-
esying, and they have power to turn the waters into blood and
to smite the earth with any plague whenever they please.
7 When they finish their testimony, the animal that comes up
out of the abyss will make war on them and conquer them and
8 kill them, and their bodies will lie in the street of the great
city that is figuratively called Sodom and Egypt—where
9 their Lord also was crucified. For three days and a half,
men of all peoples, tribes, languages, and nations will look at
10 their bodies, and will not let them be buried. The inhabitants
of the earth will gloat over them and celebrate by sending
presents to one another, for these two prophets were a torment
11 to the inhabitants of the earth. After three days and a half,
the breath of life from God entered them, and they stood on
12 their feet, and terror seized those who saw them. And they
heard a loud voice from heaven say to them,
"Come up here."
And they went up to heaven in a cloud, before the eyes of
13 their enemies. At that moment there was a great earthquake,
and one tenth of the city was destroyed. Seven thousand
people were killed in the earthquake, and the rest were

filled with awe, and acknowledged the glory of the God of heaven.

The second woe is past. See! The third woe is soon 14
to come.

Then the seventh angel blew his trumpet, and loud voices 15
were heard in heaven, saying,

"The sovereignty of the world has passed into the possession of our Lord and his Christ, and he will reign forever and ever."

Then the twenty-four elders who were seated on their 16
thrones before God fell on their faces and worshiped God, saying, 17

"We give you thanks, Lord God Almighty, who are and were, because you have assumed your great power and begun to reign. The heathen were enraged, but now your anger 18
has come, and the time for the dead to be judged, and for rewarding your slaves the prophets and your people high and low who revere your name, and for destroying the destroyers of the earth!"

Then the temple of God in heaven was thrown open, and 19
the chest containing his agreement was seen inside the temple, and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and a great storm of hail.

Then a great portent appeared in the sky—a woman 12
clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars. She was soon to have a child, 2
and she cried out with pain and agony in giving birth to it. Another portent appeared in the sky—there was a great fire- 3
red dragon with seven heads and ten horns, with seven diadems on his heads. His tail swept away one third of the 4
stars of heaven and flung them down upon the earth. The dragon stood in front of the woman who was about to give birth to a child in order to devour her child as soon as it was born. She gave birth to a son, a male child, who is to 5
shepherd all the heathen with a staff of iron; and her child was caught up to God, to his throne. Then the woman fled 6
into the desert, where there was a place prepared by God for her, where she was to be taken care of for 1,260 days.

7 Then war broke out in heaven, Michael and his angels
fighting with the dragon. The dragon and his angels fought
8 but they were defeated, and there was no place for them any
9 longer in heaven. So the great dragon, the ancient serpent
who is called the devil and Satan, who deceives the whole
world, was hurled down to the earth, and his angels were
10 hurled down with him. Then I heard a loud voice in heaven
say,

"The deliverance and power and reign of our God, and the
authority of his Christ have now come, for the accuser of our
brothers, who kept bringing charges against them day and
11 night before our God, has been hurled down. They have
conquered him because of the Lamb's blood, and the message
to which they bore testimony, for they did not cling to life
12 even in the face of death. Therefore, rejoice, you heavens
and you who live in them! But alas for the earth and the sea,
for the devil has descended upon you in a great rage, for he
knows that he has only a short time left."

13 When the dragon saw that he had been hurled down to
the earth, he went in pursuit of the woman who had given
14 birth to the male child. But the woman was given the two
wings of a great eagle, so that she might fly to her place in the
desert, where she is to be taken care of for a time, times and a
15 half-time, on account of the serpent. Then the serpent
poured water from his mouth after the woman like a river, to
16 sweep her away. But the earth helped the woman, for the
earth opened its mouth and swallowed the river which the
17 dragon had poured out of his mouth. So the dragon was
enraged at the woman, and he went off to make war on the rest
of her children—those who obey God's commands and adhere
to the testimony of Jesus.

13 Then I stood on the sand of the seashore, and I saw an
animal come up out of the sea with ten horns and seven heads,
and with ten diadems on its horns, and blasphemous titles on
2 its heads. The animal I saw was like a leopard, its feet were
like a bear's, and its mouth was like a lion's mouth. The dra-
gon gave it his own power and his throne and great authority.
3 One of its heads seemed to have received a mortal wound,
but its mortal wound had been healed. And the whole earth

followed the animal in wonder, and worshiped the dragon 4
for having given the animal his authority, and they worshiped
the animal, and said,

"Who is there like the animal? Who can fight with it?"

It was allowed to utter great boasts and blasphemies, 5
and to exert authority for forty-two months. It opened its 6
mouth in blasphemies against God, blaspheming his name
and his dwelling-place, that is, those who live in heaven.
It was allowed to make war on God's people and to conquer 7
them, and it was given authority over every tribe, people,
language, and nation. All the inhabitants of the earth whose 8
names have not from the foundation of the world been
written in the slain Lamb's book of life, will worship it. Let 9
everyone who can hear listen. Whoever is destined for 10
captivity will go into captivity; whoever kills with the sword
must be killed with the sword. On this fact rests the endur-
ance and fidelity of God's people.

Then I saw another animal come up out of the land. 11
It had two horns like a lamb, but it spoke like a dragon.
It exercises the full authority of the first animal on its behalf. 12
It makes the earth and its inhabitants worship the first animal,
whose mortal wound had been healed. It performs great 13
wonders, even making fire come down from heaven to earth
before men's eyes. It leads the inhabitants of the earth 14
astray by the wonders it is allowed to do on behalf of the
animal, telling the inhabitants of the earth to erect a statue
to the animal that bears the mark of the sword-thrust and
yet lives. It is also allowed to impart life to the animal's 15
statue so that the animal's statue can speak, and to have all
who do not worship the animal's statue killed. And it makes 16
everyone, high and low, rich and poor, freemen and slaves,
have a mark stamped on their right hands or on their fore-
heads, and permits no one to buy or sell anything unless he 17
bears the mark, that is, the animal's name or the number
corresponding to its name. There is wisdom hidden here! 18
Let everyone of intelligence calculate the animal's number,
for it indicates a certain man; its number is 666.

Then in my vision I saw the Lamb standing on Mount 14
Zion, and with him 144,000 people who had his name and his

2 Father's name written on their foreheads. And I heard
a sound from heaven, like the sound of great waters, and loud
peals of thunder. The sound I heard was like that of harpists
3 playing on their harps. They were singing a new song before
the throne and the four animals and the elders, and no one
could learn the song except the 144,000 who had been ran-
4 somed from the earth. They are the men who have not been
defiled by relations with women; they are celibates. It is
they who follow the Lamb wherever he goes. They have
been ransomed from among men as the first-fruits for God
5 and the Lamb, and they have never been known to utter a lie;
they are irreproachable.

6 Then I saw another angel flying in midair, with eternal
good news to announce to the inhabitants of the earth, to
7 every nation, tribe, language, and people. He cried in a
loud voice,

"Fear God and give him glory, for the hour for his
judgment has come. Worship him who made heaven and
earth and sea and the springs of water."

8 A second angel followed, saying,

"She is fallen! Mighty Babylon is fallen, who made all
the heathen drink the wine of the passion of her immoral-
ity!"

9 A third angel followed them, saying in a loud voice,

"Whoever worships the animal and its statue and lets its
10 mark be put on his forehead or on his hand shall drink the wine
of God's wrath, poured unmixed into the cup of his anger, and
be tortured with fire and brimstone before the eyes of the holy
11 angels and the Lamb. The smoke of their torture will go up
forever and ever, and they will have no rest night or day—
these worshipers of the animal and its statue, and any who
12 bear the mark of its name." On this fact rests the endurance
of God's people, who obey God's commands and cling to their
faith in Jesus.

13 Then I heard a voice from heaven say,

"Write: Blessed are the dead who from this time forth
die as Christians!"

"Yes!" answers the Spirit, "Let them rest from their
toil, for what they have done will go with them!"

Then I saw a white cloud, and seated on it a being like 14
a man, with a gold crown on his head and a sharp sickle in his
hand.

And another angel came out of the temple and cried in a 15
loud voice to him who was seated on the cloud,

"Use your sickle and reap. The time has come to reap,
for the earth's harvest is ripe."

So he who was seated on the cloud swung his sickle over 16
the earth, and the earth was reaped.

Another angel came out of the temple in heaven, and he 17
too had a sharp sickle. And another angel came forth from 18
the altar, who presided over the fire, and he called in a loud
voice to the one who had the sharp sickle,

"Use your sharp sickle and gather the bunches of grapes
from the earth's vine, for the grapes on it are ripe."

So the angel swung his sickle on the earth and gathered 19
the fruit of the earth's vine, and flung them into the great
winepress of God's wrath. The grapes were trodden in the 20
winepress outside the city, and blood poured out of the
winepress in a stream so deep that for 200 miles it came up to
the horses' bridles.

Then I saw another great, marvelous portent in heaven. 15
There were seven angels with seven plagues which are to be
the last, for they complete the expression of God's wrath.

And I saw what looked like a sea of glass mixed with 2
fire, and standing upon the sea of glass those who had come
off victorious from the animal and its statue and the number
corresponding to its name. They had harps that God had
given them, and they were singing the song of Moses, the 3
slave of God, and the song of the Lamb:

"Great and marvelous are your doings, Lord God
Almighty! Upright and true are your ways, King of the
Ages! Who will not fear and give glory to your name, Lord? 4
For you alone are holy. All the heathen will come and
worship before you, for the justice of your sentences has now
been shown."

Afterward I saw the temple, that is, the tent of the 5
testimony, thrown open in heaven, and the seven angels with 6
the seven plagues came out of the temple. They were clothed

in clean, glistening linen and had gold belts around their
7 breasts. Then one of the four animals gave the seven angels
seven gold bowls full of the wrath of God who lives forever
8 and ever, and the temple was filled with smoke from the glory
and power of God, and no one could go into the temple until
16 the seven plagues of the seven angels were over. Then I
heard a loud voice from the temple say to the seven angels,

"Go and empty the seven bowls of God's wrath upon the earth!"

2 So the first angel went and emptied his bowl upon the
earth, and loathsome, painful sores attacked the men who bore
the mark of the animal and worshiped its statue.

3 The second emptied his bowl upon the sea, and it turned
into blood like a dead man's, and every live thing in the sea
died.

4 The third emptied his bowl upon the rivers and the
5 springs of water, and they turned into blood. Then I heard
the angel of the waters say,

"You are just in pronouncing this sentence, you who are
6 and were the Holy One; for they shed the blood of your people
and prophets, and you have given them blood to drink, as they
deserve."

7 And I heard the altar answer,

"Yes, Lord God Almighty! Your sentences are true and just."

8 The fourth emptied his bowl upon the sun, and it was
9 allowed to scorch mankind with its heat, and they were
dreadfully scorched, but they reviled the name of God who
had control of these plagues, and would not repent and give
him glory.

10 The fifth emptied his bowl upon the animal's throne,
and its kingdom was plunged in darkness, and men gnawed
11 their tongues in anguish and reviled the God of heaven for
their sufferings and sores, but they would not repent of what
they had done.

12 The sixth emptied his bowl upon the great river
Euphrates, and its waters dried up to make the way ready for
13 the kings from the east. Then I saw three foul spirits like
frogs emerge from the mouth of the dragon and from the

mouth of the animal and from the mouth of the false prophet.
They are demon spirits that perform wonders, and they go 14
out to the kings all over the world to muster them for battle
on the great Day of God Almighty. (See, I am coming like 15
a thief! Blessed is he who keeps awake, and keeps hold of
his clothes, so that he will not have to go naked and be put
to shame!) So they mustered the kings at the place called 16
in Hebrew Armageddon.

The seventh emptied his bowl upon the air, and a loud 17
voice came out of the temple from the throne, saying,

"It is all over!"

Then there were flashes of lightning, rumblings and peals 18
of thunder, and there was a great earthquake; there has
never been such an earthquake since man first existed upon
the earth, it was so great. The great city broke into three 19
pieces, the cities of the heathen fell, and God remembered to
give mighty Babylon the cup of the wine of his fierce anger.
Every island vanished, the mountains disappeared, huge 20
hailstones of immense weight fell on mankind from heaven, 21
and men reviled God because of the plague of hail, the plague
of it was so terrible.

Then one of the seven angels with the seven bowls came 17
and spoke to me.

"Come," he said, "I will show you the doom of the great
idolatress who is seated on many waters, in whose idolatry 2
the kings of the earth have joined, and with the wine of whose
idolatry the inhabitants of the earth have been intoxicated."

So he carried me away in a trance to a desert, and I saw 3
a woman seated on a scarlet animal all covered with blasphem-
ous titles; it had seven heads and ten horns. The woman 4
was dressed in purple and scarlet, and glittered with gold,
precious stones, and pearls. She had in her hand a gold cup
full of accursed things, and the impurities of her immorality.
On her forehead there was written a name that was symbolic: 5
"Mighty Babylon, mother of idolatresses and of earth's
abominations." I saw that the woman was drunk with the 6
blood of God's people, and the blood of the witnesses of Jesus.
When I saw her I was perfectly amazed, but the angel said 7
to me,

"Why are you amazed? I will explain to you what the
woman and the animal with seven heads and ten horns that
8 carries her symbolize. The animal that you saw was, and is
no more; it is going to come up out of the abyss, but it is to
go to destruction. The inhabitants of the earth, whose names
from the foundation of the world have not been written in the
book of life, will be amazed when they see that the animal
9 was, and is no more, and yet is to come. Here is a problem
for a profound mind! The seven heads are seven hills, on
10 which the woman is seated. They are also seven kings; five
have fallen, one is reigning, the other has not yet come, and
11 when he does his stay must be brief. So must it be with the
animal that was, and is no more. It is also an eighth king,
although it is one of the seven, and it is to go to destruction.
12 The ten horns that you saw are also ten kings, who have not
yet begun to reign, but for a single hour they receive authority
13 as kings along with the animal. They have one purpose,
14 they give their power and authority to the animal. They
will make war upon the Lamb, and the Lamb with his elect,
chosen, and faithful followers with him will conquer them,
for he is Lord of lords and King of kings.

15 "The waters that you saw," he said to me, "on which the
idolatrous woman was seated, are peoples, multitudes,
16 nations, and languages. The ten horns that you saw and the
animal will hate the idolatrous woman and make her desolate
17 and naked, and eat her flesh and burn her up with fire. For
God has put it into their hearts to carry out his purpose by
having a common purpose and giving up their authority to
18 the animal until God's decrees are carried out. And the
woman that you saw is the great city that has dominion over
the kings of the earth."

18 Afterward I saw another angel come down from heaven.
He possessed great authority and his splendor lighted up the
2 earth. He cried out with a mighty voice,

"She is fallen! Mighty Babylon is fallen! She has
become the haunt of demons, and a dungeon for every foul
3 spirit and every unclean and loathsome bird, for after drinking
the wine of the passion of her immorality all the heathen have
fallen; the kings of the earth have joined in her idolatry, and

the traders of the earth have grown rich from her excessive luxury!"

Then I heard another voice from heaven say, 4

"Come out of her, my people, so that you may not share in her sins, and suffer from her plagues. For her sins are piled 5 up to the sky, and God has remembered her crimes. Pay 6 her back in her own coin, and give her double for what she has done. In the cup she mixed for others, mix her a double draught. The more she has given herself to pride and 7 luxury the more you must give her torture and grief. Because she says to herself, 'I sit on a throne; I am not a widow, I shall never have any sorrow,' her plagues will overtake her in 8 one day, death, grief, and famine, and she will be burned up with fire; for the Lord God who has judged her is mighty. The kings of the earth who have joined in her idolatry and 9 luxury will weep and lament over her when they see the smoke from her burning. They will stand a long way off for fear of 10 her torture and say, 'Alas! Alas for the great city, for Babylon the mighty city, for in a single hour your judgment has overtaken you!' The merchants of the earth will weep 11 and mourn over her, for no one will buy their cargoes any more—cargoes of gold, silver, precious stones, pearls, fine linen, 12 purple, silk, and scarlet, all kinds of citron wood, all kinds of objects of ivory and costly wood, bronze, iron, and marble, and cinnamon, spices, incense, perfume, frankincense, wine, 13 olive oil, flour, wheat, cattle, sheep, horses, carriages, slaves—and human lives! The fruit of your soul's desire is gone, your 14 luxury and splendor have perished, and people will never find them again. The dealers in these things, who had grown 15 rich from their trade with her, for fear of her torture will stand a long way off, weeping and mourning, and say, 'Alas! Alas 16 for the great city that was dressed in fine linen, purple, and scarlet, and glittered with gold, precious stones, and pearls, for in a single hour this vast wealth has been destroyed!' 17 All navigators and all who travel by sea, sailors and sea-faring men, stood a long way off and cried out when they saw the 18 smoke from her burning, 'What city was like the great city?' They threw dust on their heads and wept and mourned, crying 19 out, 'Alas! Alas for the great city, where all who had ships

on the sea grew rich through her extravagance! For in a
20 single hour she has been destroyed!' Gloat over her, heaven!
and all you saints, apostles, and prophets, for God has avenged
you upon her!"
21 Then a mighty angel caught up a stone like a great
millstone and threw it into the sea, saying,
"With such violence will Babylon the great city be hurled
22 to destruction and never be seen again! The sound of
harpists and musicians, flute-players, and trumpeters will
never be heard in you again. No craftsman of any kind will
ever be found in you again, no sound of the millstone will ever
23 be heard in you again; no light of any lamp will ever shine
in you again; no voice of bride or bridegroom will ever be
heard in you again. For your merchants were the great men
of the earth; by your magic all the heathen have been led
24 astray, and in you was found the blood of prophets, saints,
and all who have been slaughtered on the earth."
19 After that I heard what sounded like the loud shout of a
great multitude in heaven saying,
"Praise the Lord! Salvation, glory, and power belong to
2 our God, for his judgments are sound and upright. For he
has passed judgment upon the great idolatress who corrupted
the earth with her idolatry, and he has avenged the blood of
his slaves upon her!"
3 Then they said again,
"Praise the Lord! For smoke will go up from her
forever and ever!"
4 Then the twenty-four elders and the four animals fell
down and worshiped God who was seated upon the throne.
"Amen!" they said, "Praise the Lord!"
5 And there came a voice from the throne, saying,
"Praise our God, all you slaves of his, high and low,
who fear him!"
6 Then I heard what sounded like the shout of a great
multitude and the noise of many waters and the sound of
mighty thunders, saying,
"Praise the Lord; for the Lord our God, the Almighty,
7 now reigns! Let us be glad and triumphant and give him
glory, for the marriage of the Lamb has come, and his bride

has made herself ready. She has been permitted to wear 8
clean, glistening linen, for linen represents the upright deeds
of God's people."

Then he said to me, 9

"Write: 'Blessed are they who are invited to the marriage
supper of the Lamb.' These," he said to me, "are the true
words of God."

I fell at his feet to worship him, but he said to me, 10

"You must not do that. I am only a fellow-slave of yours
and of your brothers who have accepted the testimony of
Jesus. Worship God! For the testimony of Jesus is what
inspires prophecy."

Then I saw heaven thrown open and there appeared a 11
white horse. His rider was called Faithful and True, and he
judges and wages war in uprightness. His eyes blazed like 12
fire. There were many diadems on his head, and there was a
name written on him which no one knew but himself. The 13
garment he wore was spattered with blood, and his name
was the Word of God. The armies of heaven followed him 14
mounted on white horses and clothed in pure white linen.
From his mouth came a sharp sword with which he is to 15
strike down the heathen. He will shepherd them with a staff of
iron, and will tread the winepress of the fierce anger of God
Almighty. On his clothing and his thigh he has this title 16
written: King of kings and Lord of lords.

Then I saw an angel standing on the sun, and shouting 17
in a loud voice to all the birds that fly in midair,

"Come! Gather for God's great banquet, and eat the 18
bodies of kings, commanders, and mighty men, of horses and
their riders—the bodies of all men, slaves and freemen, high
and low."

Then I saw the animal and the kings of the earth and 19
their armies gather to make war on him who was mounted upon
the horse and upon his army. And the animal was captured 20
and with it the false prophet who performed wonders on its
behalf by means of which he led astray those who had let the
animal's mark be put on them and who worshiped its statue.
Both of them were flung alive into the fiery lake of burning
brimstone. The rest were killed with the sword that came 21

out of the mouth of him who sat on the horse, and all the birds gorged themselves upon their bodies.

20 Then I saw an angel come down from heaven with the
2 key of the abyss and a great chain in his hand. He seized the dragon, the ancient serpent, who is the devil and Satan, and
3 bound him for a thousand years, and hurled him into the abyss and he closed it and sealed it over him, to keep him from leading the heathen astray any longer, until the thousand years are over; after that he has to be released for a little while.

4 Then I saw thrones with beings seated on them, who were empowered to act as judges. And I saw the souls of those who had been beheaded on account of the testimony of Jesus and the message of God, who refused to worship the animal and its statue, and would not have its mark put on their foreheads or on their hands. They were restored to life
5 and reigned with the Christ a thousand years. The rest of the dead were not restored to life until the thousand years
6 were over. This is the first resurrection. Blessed and holy is the man who experiences the first resurrection! The second death has no power over them; they will be priests of God and the Christ, and reign with him for the thousand years.

7 When the thousand years are over, Satan will be released
8 from his prison, and will go out to lead astray the heathen in the four corners of the earth, Gog and Magog, and to muster them for battle, in numbers like the sand of the
9 seashore. They came up on the broad plain of the earth and surrounded the encampment of God's people, and the beloved city. Then fire came down from heaven and consumed them,
10 and the devil who led them astray was flung into the fiery, sulphurous lake, where the animal and the false prophet were, there to be tortured day and night forever and ever.

11 Then I saw a great white throne with a being seated on it from whose presence earth and sky fled so far that they could
12 not be found. I saw the dead, high and low, standing before the throne, and books were opened. Then another book was opened; it was the book of life. And the dead were judged by what was written in the books about what they had done.
13 The sea gave up the dead that were in it, and death and the

underworld gave up the dead that were in them, and they were
all judged by what they had done. Then death and Hades 14
were flung into the fiery lake. This is the second death—the
fiery lake. Anyone whose name was not found written in the 15
book of life was flung into the fiery lake.

Then I saw a new heaven and a new earth, for the first 21
heaven and the first earth had passed away, and there was no
longer any sea. And I saw the new Jerusalem, the holy city, 2
come down out of heaven from God, like a bride dressed and
ready to meet her husband. I heard a loud voice from the 3
throne say,

"See! God's dwelling is with men, and he will live with
them. They will be his people and God himself will be with
them, and he will wipe every tear from their eyes. There will 4
be no death any longer, nor any grief or crying or pain. The
old order has passed away."

Then he who sat upon the throne said, 5

"See! I am making everything new! Write this," he
said, "for these words are trustworthy and true. It is all 6
over!" he told me, "I am the Alpha and the Omega, the
beginning and the end. I will give anyone who is thirsty
water without cost from the spring of the water of life. He 7
who is victorious will possess all this, and I will be his God
and he will be my son. But the cowardly, unfaithful, and 8
polluted—murderers, immoral people, those who practice
magic or idolatry, and all liars will find themselves in the
burning lake of fire and brimstone. This is the second
death."

Then one of the seven angels who had the seven bowls 9
full of the seven last plagues came and spoke to me.

"Come," he said, "I will show you the bride, the wife of
the Lamb."

He carried me away in a trance to a great, high mountain, 10
and showed me Jerusalem, the holy city, coming down out of
heaven from God, in all the glory of God. It shone with a 11
radiance like that of some very precious stone, like jasper,
clear as crystal. It had a great, high wall with twelve gates, 12
and twelve angels at the gates, which had carved upon them
the names of the twelve tribes of the children of Israel. There 13

were three gates on the east, three gates on the north, three
14 gates on the south, and three gates on the west. The wall
of the city had twelve foundation stones, and on them were
15 the twelve names of the Lamb's twelve apostles. The angel
who talked with me had a gold measuring rod, with which to
16 measure the city and its gates and wall. The city was a
square, its length the same as its breadth. He measured the
city with his rod, and it was 1,500 miles. Its length, breadth,
17 and height were the same. He measured the wall and it was
about 216 feet, as men measure, for that was the way the angel
18 measured. The material of the wall was jasper, but the city
19 was pure gold, as transparent as glass. The foundation
stones of the wall of the city were ornamented with all kinds
of precious stones. The first foundation stone was jasper, the
second sapphire, the third chalcedony, the fourth emerald,
20 the fifth sardonyx, the sixth sardius, the seventh chrysolite,
the eighth beryl, the ninth topaz, the tenth chrysoprase, the
21 eleventh jacinth, the twelfth amethyst. The twelve gates
were twelve pearls; each gate made of a single pearl. The
principal street of the city was pure gold, as transparent as
22 glass. I saw no temple in it, for the Lord God Almighty and
23 the Lamb are its temple. The city does not need the sun
nor the moon to shine in it, for the glory of God lighted it, and
24 the Lamb is its lamp. The heathen will walk by its light.
25 The kings of the earth will bring their splendor to it. Its
gates will never be shut by day—for there will be no night
26 there—and they will bring the splendor and the wealth of
27 the heathen into it. Nothing unclean will ever enter it, nor
anyone who indulges in abominable practices and falsehoods,
but only those who are written in the Lamb's book of life.
22 Then he showed me a river of living water, clear as crystal,
2 which issued from the throne of God and of the Lamb, and ran
through the middle of the principal street of the city. On
both sides of the river grew the tree of life. It bore twelve
kinds of fruit, yielding a different kind each month, and its
3 leaves were a cure for the heathen. There will no longer be
anything that is accursed. The throne of God and of the
Lamb will be in the city, and his slaves will worship him;
4 they will see his face, and his name will be on their foreheads.

There will no longer be any night, and they will have no need 5
of lamplight or sunlight, for the Lord God will shine on them,
and they will reign forever and ever.

"These words are trustworthy and true," he said to me; 6
"For the Lord, the God of the spirits of the prophets, sent
his angel to show his slaves what must happen very soon.
See! I am coming very soon! Blessed is he who heeds the 7
words of prophecy that are in this book."

It was I, John, who heard and saw these things. When 8
I heard and saw them, I fell at the feet of the angel who
showed them to me, to worship him. But he said to me, 9

"You must not do that. I am only a fellow-slave of
yours and of your brothers the prophets and the men who heed
the words of this book. Worship God!

"Do not seal up the words of prophecy that are in this 10
book," he said to me, "for the time of their fulfilment is very
near. Let the evil-doer do worse and worse, let the base grow 11
baser and baser, let the upright man be more and more
upright, and the man who is holy be more and more holy."

"See! I am coming very soon, bringing with me my re- 12
wards, to repay everyone for what he has done. I am the 13
Alpha and the Omega, the first and the last, the beginning and
the end. Blessed are those who wash their robes, so as to 14
have the right to approach the tree of life and to enter the
gates of the city. The dogs, those who practice magic or 15
immorality, murderers, idolaters, and anyone who loves false-
hood or tells lies will be shut out of it.

"I, Jesus, sent my angel to give you this testimony for 16
the churches. I am of the line and family of David, I am
the bright morning star."

"Come," say the Spirit and the bride. Let everyone who 17
hears this say,

"Come!"

Let everyone who is thirsty come. Let anyone who
wants it come and take without cost living water.

I warn everyone who hears the message of prophecy in 18
this book read, that if anyone adds anything to it, God will
inflict upon him the plagues that are described in this book;
and if anyone removes from this book any of the prophetic 19

messages it contains, God will remove from him his share in
the tree of life and the holy city which are described in this
book.

20 He who testifies to all this says,
"It is true! I am coming very soon!"
Amen! Come, Lord Jesus!

21 The blessing of the Lord Jesus Christ be with his people.

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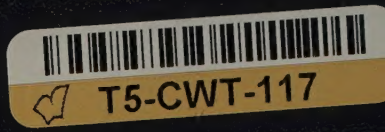
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